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The Relationship of the Church to the National Culture in America

By ERNEST B. KOENKER

As one considers the cultural complex of America today, there are a number of questions which might present themselves to the Christian living under the Word. What are the values which underlie our national culture, and is there any sense in which these are being absolutized today in some kind of Messianism? Can one say that the Christian churches in America, or the Lutheran Church, have profoundly shaped our culture, or have the churches themselves been thoroughly shaped by the culture? In view of the loss or muffling of a dynamic Christian witness in many of the American denominations, what can one say about the opposition of the Lutheran bodies in America to the disintegrating, secularizing forces at work in local and national communities? We must agree that the distinctive task of those brought under the gracious activity of Christ in His kingdom is to save sin-laden souls, not to redeem some lofty conception of "culture" or to "Christianize the social order." The approach of those joined to Christ in the fellowship of the faithful, moreover, must be via the individual, since it is the individual person who counts in the eyes of God. Yet in its music, architecture, means of communicating the Gospel—in innumerable respects—an organized denomination exists in a unique cultural milieu. Like Paul, we must all be students of that milieu in order to preach the Good News as effectively as our talents permit. In many respects we simply presuppose the existence of the cultural life. In carrying on the work Christ has assigned His followers we must take a positive attitude

toward culture, though there are some cultural forms which we may have to reject.

It will, perhaps, be well to point out at the outset the specific question understood to be involved in our topic. Since such a topic may be subject to considerable misunderstanding, it will be helpful to rule out certain misconceptions. We are not dealing with the problem of Church and State—at least not directly—or with an historical study of the churches and American culture. Nor are we primarily concerned simply with the Christian critique of facets of our cultural life, though some criticisms are inevitably linked to the subject. Rather the question is: What can one say of the relationship or relevance of a denomination living in obedience to the Word to the spheres of social and political life? Are there certain recent developments in the cultural situation in America which we should take into particular consideration? And in keeping with the above, to what extent can a denomination accept, profit by, and bless the cultural life of America, and in what sense—in view of its primary concern for the Gospel and a kingdom not of this world—is it to remain forever distinct from the social, economic, and political situation in which it finds itself?

If one can accept the generalization that styles of church art and architecture alter with a change in devotion or spiritual attitude, then a commonly observable illustration of our problem is to be seen in contemporary church architecture. The simulated Gothic which most American Christians—Protestant and Roman Catholic—love and prefer for their new churches suggests not only that they fail to live on intimate terms with the artistic and architectural milieu of their time, but also that their devotion has many "Gothic" overtones and predilections. The situation suggests that the churches are not listening too closely to the sounds and voices of the national culture and that, further, they are not wholeheartedly interested in making significant use of many means at their disposal. Theology, worship, and the ongoing life of a Christian denomination thus almost imperceptibly influence such matters as art and architecture, and if one is to disclaim such influence or refuse to show any consideration for changing conceptions of art as it serves the work of a particular denomination, he will find that he is simply copying outworn or inadequate styles.¹

INVOLVEMENT AND TENSION IN THE RELATION
BETWEEN CHURCH AND NATION

From the New Testament considerable evidence has repeatedly been marshaled for the view that the call to faith in Jesus Christ releases the Christian from his involvement in the affairs of his time and place. The citizenship of the Christian is now a heavenly one; he is no longer a stranger or foreigner, but a fellow citizen with the saints and member of God's household. Whether he is a Jew or a Greek, bond or free, these matters are no longer of any significance for him. Only the event of his incorporation into the Spirit-filled body of the elect is important. The attitude is felt to be expressed in the statement from the early Church, "Let grace abound, and let this world pass away. Maranatha." The view that sees the concerns and responsibilities of this world dissolved in the new dispensation through Christ has been with us in sects and individuals throughout the centuries. Lutheranism, on the other hand, in view of the *Gottgebundenheit* of the faith relationship, has repeatedly been charged with slighting the present world in favor of eternal values.

To be sure, in a flight from social and political responsibilities Christians have been in no wise unique; yet their flight represents a serious misunderstanding and foreshortening of their vocation as Christians. Careful reading of the New Testament will indicate that the Gospel does not call the believer out from the responsibilities of the world; rather it deals with him in the circumstances — sometimes comfortable and exalted, but more often mean and narrow — where it finds him. The Christian continues to live within the context of historical circumstance and in the cultural situation, including learning, art, law, and government, of his time. Within these circumstances the call to repentance and faith cannot be to some strictly vertical dimension but affects all the Christian's activities, his understanding of his self and his destiny, his literature and philosophy, his political responsibility. Thus the Gospel never dissolves the ties of the Christian with his national community; on the contrary, it recognizes the God-given contributions, the protection, the orderliness, the patterns of meaning in his cultural activities which each national group uniquely supplies. As God has set the solitary in families, He has set the families into local and

national communities. Therefore, with all his gratitude to God for calling him out from the meaninglessness of the old age, he is now more a part of, and must be most grateful for, his particular nationality. In regard to the peculiarities of national cultures Paul's humility, self-sacrifice, and adaptation may serve as a guide. He became a servant to all in order that he might gain some, to those living under the Law, without the Law, to the weak — he adapted himself for the Gospel's sake (1 Cor. 9:19-23). Similarly, a missionary church as well as her individual missionaries must adapt its techniques to changing conditions of life in society. Thus Lutheranism rejects the cultural detachment of the earlier Barth, which ignores the fullness of human existence — man in his art, science, and philosophy. The discontinuity he emphasized may in certain circumstances lead to passivity or helplessness. Yet Barth himself was forced to resist the demonic distortion of a cultural system which had been emptied earlier of a concern for the ultimate and unconditioned in life.² As Barth recognized the loss of depth and meaning in a culture which had disclaimed its dependence on God's Law and power, he was driven to a recognition of the intimate relationship between religion and culture, sacred and secular. Yet it is questionable whether Barth's theology provides room for the cultural concerns represented in university education.

It was through a conjunction of historical circumstances and a Lutheran understanding of the nature of the Gospel that the Lutheran Church in Sweden, Denmark, Norway, Finland, Lappland, and Iceland was able to enter a most fruitful association with the national cultures. While not denying, and in fact always promoting, a unity that transcends national boundaries, it recognized the God-given call of the State Church as well as of the individual to service and fidelity within the national community. It should be stated, however, that the pattern of Lutheranism would not permit a Church, in so far as it remained true to the Gospel, aggressively to dictate in political and social matters in a Calvinistic sense. In fact, Bishop Billing's statement at Stockholm represents a typically Lutheran outlook on faith and work, "The social task of the Church lies not by the side of her religious work, but is entirely implicit in it."³ Werner Elert has pointed out that the motivation of Luther and the Church of the Augsburg Confession in translating the Bible,

introducing the German language into the Mass, creating the German chorale for use in the service, was the furthering of the proclamation of the Gospel. The enrichment of the national culture was, according to the fathers of the Reformation, an incidental contribution. In other nations, too, the fusion of historical and ecclesiastical forms with the forms of the national culture became characteristic of Lutheranism. A Christian culture, according to a Lutheran understanding of the term, can never refer to a situation in which the Holy Christian Church — usually identified with a particular denomination — directs all facets of cultural life, but can only refer to a situation in which these facets of culture are open and usable for the promotion of the Gospel. Thus Grundtvig's problem regarding the reception of the Gospel was precisely Luther's problem, and their solutions are closely related.⁴ In Germany the pattern of *Landeskirchen* was a part of this development, though the pattern demonstrates the thorough religious division which has split German lands and manifests certain reprehensible features as well. Thus, for example, the student of liturgical history must study the *Kirchenordnungen* of the territorial churches and different lands. The educational program of the churches, from elementary schools to universities, was always permitted to develop along diverse, national lines. In their theology and polity the national churches developed characteristic, unique systems. Scholars at the universities, theologians, and churchmen engaged in very lively debates with one another, but the exchange did not involve the attempt to superimpose a uniform system on the neighboring community.⁵ In this respect the Lutheran churches rejected the universalism or internationalism previously and subsequently sponsored by the Roman Catholic Church⁶ and the autonomy of the national Church as held in certain Calvinistic lands. It may be said that when the traditional cultural patterns, molded to a considerable degree by Christian influences, break down in one of these communities, then alien forces intrude to shape men's lives and thoughts.

Great leaders like Söderblom, for example, while recognizing the dangers and perversions of provincial narrowness lurking in such a situation, were grateful for the benefits of establishment. The Christian Church in Sweden could avoid some of the temptations to associate itself too closely with a class or classes of the

community. At the same time the Lutheran national churches contributed immeasurably to the order and general well-being of the nation. Bishop Sormunen of Finland in his *Our Folk Church and the Spirit of Lutheranism* has described the contribution of the Finnish Church to the life of the nation in the following terms:

The folk church has both the right and the duty to speak to the nation the unbriable language of truth, for the church is the keeper of the soul of the nation and the spiritual mother of the nation. The work of the church has lifted this nation into the light of history, fashioned a unified nation out of quarrelsome tribes, given the nation both its literacy and its literature, and above all the comfort and the strength which the nation has needed to endure long and heavy periods of persecution.⁷

It has been the contribution of these Lutheran national churches to show the manner and value of an intimate relationship, without dictation or domination, of the church in the life of the nation. In keeping with the Lutheran understanding of responsibility in and through the world the churches in these lands prepared the people to grapple with their everyday problems by using the resources of a Christian education and Christian standards of justice and love. They did not seek to withdraw to some supranational sphere or to a culture-denying existence. However, in America today we are dealing with a subreligious as well as sub-Christian culture. Our people are not so much violently opposed to the preaching of the Gospel as unable to ask the right questions or even to be concerned with the vital spiritual issues. Moreover, in no other country can one witness a similar blithe assurance of existing in a state of personal perfection—unrelated to responsibilities toward family, community, or nation—which one can trace in the history of American denominations. In other words, a conception of the *Beruf* or calling in Luther's sense has been lacking. Nor can one easily match the record of identification of Christianity with conventionality and legalism which one finds in much of American religious life. These two features actually characterized what passed for Christianity in a number of American denominations. The annals of escape from responsibility within one's calling are only equaled by the overoptimistic attempt to "Christianize the social order."

The hazards and shortcomings of a denomination's program of adaptation to the cultural milieu may be seen in Karl Barth's bitter denunciation of the bourgeois German Church; this Church had so blessed the "Christian culture" of Germany that no tension remained between Church and society. One was even encouraged to question whether the Church still discharged a distinctive function in society. Barth and his friends rendered their greatest service to the churches in Europe by their call to dissociate the Christian faith from a disintegrating bourgeois culture and by pointing to the cultural helplessness of man. Earlier Kierkegaard's *Attack on Christendom* had scored similar perversions on the part of a complacent Danish Church; there could no longer be any question about strengthening the power of religion: he could only say that Christianity—in its primitive, vital form—had ceased to exist. The Evangelical Church in Germany had to experience by way of "*Kulturprotestantismus*" and the "*Bündnis von Thron und Altar*" the manner in which Christianity may be robbed of its essential character. The quest for understanding and co-operation ended in weakness and dissolution.

With all of the Lutheran Church's interest in meeting men where they stand, in employing their common language and appropriating their forms of thought, it must maintain a state of unrelieved tension with the culture in which it stands. Christians must never become so absorbed in the problems and techniques the world offers that they lose the eschatological dimension of the Gospel. In saying this, one should specify that it is not simply prudential considerations which should motivate the Christian in what he does within the social order, but what is basically a Christological concern. The Lutheran heritage in Christology is particularly suggestive here, but Athanasius already strongly emphasized the manner in which the Incarnation ennobled fallen, dehumanized, and dying mankind. With Christ's coming in the flesh all things are now different for man, even though the old Adam still exercises his power in the life of the Christian, and St. Paul's words are applicable, "Be not conformed to this world: but be ye transformed by the renewing of your mind" (Rom. 12:2). Although Christianity has made immense contributions to our Western and specifically our American culture, it is itself endangered by the centrifugal

forces in that culture. It has formed what Toynbee calls the vital, religious culture ray in Western civilization;⁸ yet with the rapid transformation of this civilization it can remain the central spiritual strand and integrating force only by remaining true to the distinctive, Biblical message of sin and grace. In its work the Lutheran Church must proclaim the whole counsel of God, including the first use of the Law, the *usus politicus*. Society as a whole and the state are to be governed by a dynamic of God rooted in His creative activity; these are not independent or self-sufficient units. God is at work in all spheres of life; and in terms of the Christological approach, at least, no area of culture can be disdained in terms of what has commonly been understood as profane. At the same time that we protest against any totalitarian or omniscient state we must acknowledge with profound gratitude the order and justice actually operative in the social and political life of our country. To our Church has been entrusted the ministry of the Word, including Law and Gospel; only when we have preached the Law in all its power to strike the conscience and convince of sin can we proceed to the proper task of Christ's Church, the proclamation of the Gospel. No man is exempt from the requirements of the Law, nor can he boast of his inherent goodness before its demands. Likewise no area of life should be unrelated or left irresponsible to the will of God for the Christian citizen. It was the custody of the Law by the Norwegian Church that enabled officials of that Church to answer the Minister of Ecclesiastical Affairs on the education of children in the Nazi spirit.⁹ Significantly, the extent to which the struggle of the Church in Norway was a joint struggle on the part of the Norwegian people is seen in two slogans of the occupation: "The Church amidst the people," and "All that concerns the Norwegian people concerns the Norwegian Church."¹⁰ Yet the Church does not deal with a nation or state as if it were dealing with a "Christian state" or "Christian culture" — totalitarian in the sense that its norms and standards are Christian. It is primarily through the person of the Christian, who has been sensitized to the demands of both God's Law and His love, that the Church affects social, economic, and political affairs, but there are areas of necessary collaboration in which government officials will be grateful to learn what light the Gospel can throw

on the problems they face. The Church's contribution may not be made in a theocratic or dictatorial manner but in what Berggrav has called "an appeal to the conscience of political or secular authority."¹¹

Special Considerations in Terms of the American Situation

When we direct our attention toward some comparatively recent developments in America, we dare not think of the American situation in isolation from European customs and institutions. In many respects Asian scholars are correct when they describe the underlying unity by the term "Euramerica." The American religious, political, and social inheritance stems from the deep roots of a European past, and in spite of all transformations arising from the American experience they remain a part, in their basic features, of what is commonly termed "Western civilization."

Yet the vitality and the success of the American experiment have brought out certain features characteristic of the North American scene. For example, the influence of John Locke's scientific and philosophical theory has been so decisive in stressing the freedom and independence of the individual in regard to his religious, political, and economic relations that these features have developed along lines quite inexplicable to many Europeans. Traditional *laissez-faire* philosophy has penetrated and dominated such extensive areas of our thinking that no possible alternative other than the Communist utopia seems to present itself. In actual practice the ideology of self-regulation has been supplemented by far-reaching measures to curb inflationary prices and debilitating depressions, but large segments of the population are still intellectually and temperamentally committed to a creed which has had to be overcome in practice to prevent widespread suffering and injustices.¹²

In view of the wide ranges of social and economic opportunity which our natural resources and unrivaled productive capacity have provided, individual Christians and churches are inclined to rest quite complacently in the prevailing state of well-being and ignore instances of real suffering or injustice. The churches in America are expected in many quarters to support the socio-economic *status quo*; they are to bless the material prosperity and expanding economic power which enabled America to turn the tide of defeat in two world wars. According to popular interpretation the remarkable

success of the American experiment is the result of divine providence and America's righteousness. Many churches and individual Christians have become so captivated by the popular mythologies that the tension necessary to protest the involvement of many of our denominations in the world is altogether lacking. It is against this aspect of American life that a whole series of American novelists, including Sinclair Lewis, William Faulkner, and Ernest Hemingway, have protested with power and bitterness. What they see is, as Perry Miller describes it, "*Ein Amerika der Fügsamkeit, der Angst, der Standardisierung und der Selbstzufriedenheit.*"¹³ Christopher Dawson has described the influence of a highly technical civilization in both democratic and totalitarian societies as follows:

In the U.S. A. no less than in U.S.S.R. we are conscious of the victory of the mass over the individual. Moreover, we see in America how material prosperity and technical efficiency produce social conformity, so that without any intervention on the part of the state, men of their own accord tend to think the same, and look the same, and behave in the same way. None of these things is peculiar to the United States. It is only that in America the standard of material prosperity is higher and the counter-balancing forces of authority and tradition are weaker. And consequently the United States has been the pioneer of a popular hedonistic mass civilization which is the chief alternative to the totalitarian ascetic mass civilization of communism.¹⁴

It is remarkable that in an America where but a few years ago regional and ethnic differences combined to suggest the transplanting of the older nations to a new land the incredible strength of the media of mass communication should now suggest standardization and diffusion to a dead level. Many of the older minorities are being absorbed through the pressures of the great purveyors of stereotypes, and there is evident a lack of awareness and/or means of promoting the welfare and growth of many special-interest groups.

It should be clear, however, that the entire complex of America's unparalleled productive strength, military and political power, becomes the setting for unparalleled temptations to misuse or abuse this power. Even in the employment of our strength for the benefit of others these people suspect and resent us. It should not be sur-

prising, then, to learn that the Russians, even when attempting to be honest, still interpret America's aims as warlike. With envy, fear, hatred, and suspicion rampant in our relations with other nations and with pressure toward thought-control and conformity in our press and educational institutions, the churches remain one of the few remaining centers of independent thought and activity, with deep, potential resources of moral-religious strength.

For a nation which has enjoyed such remarkable technical development and material success the trend toward conceiving society in autonomous terms is quite understandable. Since the will of God and His guidance of historical events are not disclosed by any *prima facie* evidence, the possibility of interpreting the creative power underlying events as well as events themselves in strictly biological terms immediately suggests itself. God's guidance of all of men's affairs, inside and outside the nation, is either directly or tacitly denied. As a consequence the nation is not only deprived of a supreme, nonidolatrous God to whom it may acknowledge devotion and responsibility, but also an independent criterion for the judgment of *hybris* is lacking. Reinhold Niebuhr has rightly pointed out:

... it will make a difference whether the culture in which the policies of nations are formed is only as deep and as high as the nation's highest ideals; or whether there is a dimension in the culture from the standpoint of which the element of vanity in all human ambitions and achievements is discerned. But this is a height which can be grasped only by faith; for everything that is related in terms of simple rational coherence with the ideals of a culture or a nation will prove in the end to be a simple justification of its most cherished values.¹⁵

The trend toward autonomy is encouraged by the school of thought in legal theory which interprets justice in strictly sociological terms, guided by the principle of the "common need." In political theory a large group are dogmatically opposed to the introduction of metaphysical or theological considerations. The Deweyan group is committed to the social relativism of what the public conceives its interests to be. In such a case the consequences of an act are important rather than motivation or principles. In education, the distinguished educator Dr. James B. Conant, former president of Harvard University and now U. S. high commissioner in Germany,

demonstrates his autonomous interests when insisting on a single system of public schools to act as the great vehicle for democracy by minimizing class distinctions, providing fluidity in our social and economic structures, and understanding between segments of a variegated population.¹⁶

Associated with the tendencies just mentioned is a religious quality of devotion directed toward democracy or toward the national state. In many cases the religion to which people give their devotion, on the basis of which fundamental decisions are made, is actually a very crass materialism or faith in democracy. Gabriel Marcel has suggested that the modern omniscient welfare state is experienced by many people as the providential working of God Himself. He writes:

There are different levels at which men understand the word God. It is true that the State in our time, even in countries where it has not reached the totalitarian phase, has become more and more the engrosser and dispenser of all sorts of favours, which must be snatched from it by whatever means are available, including even blackmail. In this respect the State *is* properly comparable to a God, but to the God of degraded cults on whom the sorcerer claims to exercise his magic powers.¹⁷

It is understandable that for those sections of the population for which God has become a thin abstraction, an alternative—the state or nation—should offer itself as the chief center around which the manifold activities of life are organized and unified.

One seldom finds the idolization of democracy carried to the extent to which H. M. Kallen of the New School for Social Research in New York City has gone. He has scored Christianity's failure to reach any agreement on the term "God," the confusion prevailing regarding the content of inherited cults and dogmas. One must turn from the indefinable content of traditional ideas to the *how* of scientific method, which is democracy in the realm of ideas. The other pole of democracy, its manifestation in public affairs, is its new, free way of life:

For the communicants of the democratic faith it is the religion *of* and *for* religions, the faith in the way of life, which keeps impartial peace between them and assures to each its liberty on equal terms with the others. . . . Democracy as such a way of life, science as such a way of thought have so worked that belief attributes to

them powers of salvation from fear and want, from bondage to nature, to men, and to creeds, which surpass all else that the present knows or the past records. . . . The religion of science and democracy is no less a religion than any other; the god of its devotions is invested with powers operationally no less supernatural and no less subject to being denatured into a sacred cow. In certain respects, however, it is a new species of the genus religion. For, being the religion of religions, all may freely come together in it, each the peer of the others and equal in rights and liberty.¹⁸

The confidence many segments of the population as well as scientists in America have in the scientific method, while lacking the religious implications of Kallen's Shintoism, yet presents a significant feature of the cultural scene as the active pastor confronts it. The prestige of science and the methods it has used in gaining unprecedented material advantages has made it a hidden criterion or hidden ideal in many areas of thought and life. The mythical "common man" is vaguely aware of the fact that scientific theory is progressively exploring new areas, e. g., in astrophysics, theory of light, and atomic structure, from a background of theory altogether distinct from common sense notions and everyday experience. An unbounded confidence is often held in the possibility of applying to human behavior the same method which has been of such value in the natural sciences. For example, Dr. Conant in his *Modern Science and Modern Man* has words of encouragement for the social scientist: "So, too, in the whole field of the social sciences, it seems to me probable that a hundred years hence the historians will be able to separate out the science from the empiricism and both from the charlatanism of the 1950's."¹⁹ One need not point to the limitless possibilities for the manipulation of men—for economic and social advantages, for political salvation, for relieving strife and tension, should the social scientists realize their ambitions. The very attempt on the part of certain scientists to arrive at a final "scientific picture of man" betrays a misunderstanding of man in his uniqueness, standing out above nature, which can only degrade him. One does not find the European development so strange as described by Johannes Schattennmann in his "Course of Society Since Luther":

During the War a staff surgeon with rank of major was arrested in Warsaw on the charge of corruption. To the military police

under whose conduct he was being taken away he said: "Yesterday I was a human being, today I am a number, tomorrow I shall be a corpse." Is this not the curse of modern civilization? From *homo religiosus* of past cultures, through a numerical existence in a decaying society that effaces the personality and materializes all, into a totalitarian state maintained by brute force! And what would remain after the concussion of an atomic war?²⁰

One might also remember that Orwell's *1984* and Huxley's *Brave New World* were not understood by their authors to be unmindful of the American scene. In any case, actual tendencies in society make Toynbee's prophecy that in 2002 procreation will be government-controlled not too fantastic. Not only must our pastors and teachers point out the impossibility of reaching "a science of man," but they must protest attempts to manage men as if they were a part of the order of nature. For example, the following overconfident picture of the character and applicability of scientific data has serious ramifications for the Christian conception of man and the world:

But, at the present time, they [statesmen] are deciding without understanding the basic principles of human behavior and of group interrelationships. And, moreover, frequently they make their decisions without information which would be extremely relevant and which frequently would solve the problems for them. I therefore suggest that some system be set up whereby experts can make available to the representatives of the people the information which can help them in coming to their final policy decisions. . . . This is the scientific assumption on which we must proceed — that it is as possible to understand and to predict human behavior as it is to understand and predict any other phenomenon in the world. . . . It is just as possible to use propaganda techniques for fascism, as Goebbels did, as it is to use them for democracy, as we can do in the future. We must recognize that the control of the Hippocratic oath of the scientist is our best way of solving this problem.²¹

The boundless optimism shown in these cases indicates the extent to which the idea of progress has captured men's imaginations. One of the largest corporations in America expresses the idea in its motto, "Progress is our most important product." So keen is the struggle for technological advance that American as well as foreign

scientists are reluctant to admit alien contributions to atomic theory, jet engine development, and the like. Elementary aspects of truth are ignored in the interest of asserting the superiority of "the American way," particularly its unassailable technical superiority. Directors of scientific research assume there will be no end to the "good things" their research can give men. However, these "goods" promised men are related to a purely immanent source; and the idea of progress operates, as Bury held, as a substitute for the Christian belief in providence. When the idea is tied to the scientific method, as in the case of the social scientists mentioned above, in an endeavor to emphasize the plasticity and possibilities of human nature under improved conditions, its conflict with the New Testament teaching on the kingdom of God is more evident. The Christian belief in the gradual deepening and culmination of the Kingdom is attenuated enough in the modern world. On the other hand, a confidence in man's perfectibility has endured despite the tragedy and pessimism caused by world events. The widespread secularization of the Christian conception operates as a challenging alternative to the Christian interpretation of history.

THE LURE OF OLD VALUES AND REFUSAL OF THE PRICE

Though the pastor finds himself confronted with unusual difficulties in an urban, highly mobile society, he will find that the Gospel makes as great a contribution to people living in such a culture as to those in a simpler folk society. The history of the Christian Church demonstrates the manner in which St. Paul's statement, "And in Him all things hold together" (Col. 1:17) is exemplified in diverse cultural patterns. To be sure, in its Biblical setting this verse has a cosmic significance, but it is nevertheless applicable in a narrower — cultural or societal — context. The lives of Christians, expressing in their various relations the divine Agape, become the cement with which the configurations of cultural life are held together. In carrying out this work it is significant that the Christian Church has never faced the same withering away of values which it has maintained through the centuries or the same insistence on maintaining a morality without religion that it faces today. In many areas it is being suggested that the Judeo-Christian tradition, though one element operative in developing our conception of the

dignity and value of the individual, is no longer needed for the preservation of basically self-sufficient, independent values. The Christian faith, however, insists that secularized standards of value repeatedly become distorted and are robbed of their dynamic power when divorced from their basis in Christian love. In a significant recent article, "Value, Positivism, and the Functional Theory of Religion: The Growth of a Moral Dilemma," William L. Kolb points to the dilemma in which many social scientists find themselves. In their understanding of values and religion they recognize the necessity of accepting the validity or ontic status of certain values or religious beliefs as a condition for personal stability and social cohesion; yet their positivism can acknowledge no validity in these values:

The dilemma can be stated briefly as follows: a sociologist who believes that people must believe in the validity of values (functional theory of religion) but that such values actually have no validity (moral and ethical positivism) must either deceive his public or help in dissolving the forces which hold society together. The choices involve a dilemma because neither is morally satisfactory.²²

From quite another perspective a church historian, Winthrop S. Hudson, draws attention to the gradual attenuation of religious vitality in American society. The churches in what Hudson calls the "Great Tradition," operating from a voluntary basis rather than from establishment, had made a distinctive contribution to American thought and life. But as they developed more clearly into social agencies and saw their task to be one of binding their community into a common family on the basis of a minimal commitment, they lost ever more of their inner strength:

In a very real sense, however, the very success of the free churches in this respect was ultimately to be an important factor in their undoing. For the strength and vigor of the culture which the churches had brought into being led men to discount the importance of the churches and to neglect the springs from which the power and vitality of the culture had been derived. While faith could be nurtured by the culture apart from the churches, the Christian character of the culture could not be maintained apart from the churches. When churches became complacent and satisfied with the achievements of the past and failed to enlist an

active concern for the renewal of spiritual life in the personal experience of individual men and women, the distinctively Christian character of the culture began to be dissipated and its vigor and vitality tended progressively to diminish.²³

Another church historian, Robert Hastings Nichols, has pointed out that certain factors inherent in the denominational situation contributed to the secularization of the churches themselves. Some of these factors are an individualism centering during the Great Awakening and in later revivals in conversion, regeneration, and a Biblical legalism; isolation on the frontier from older conventions and any church consciousness; stress on the role of lay activity and leadership, together with acceptance of majority decision in church affairs, including doctrinal matters; the conception of the church as a voluntary association of the converted.²⁴ Perhaps one can say that only when these factors are further overcome in the denominations most concerned, the Baptists, Congregational-Christians, Methodists, Presbyterians, Disciples of Christ, can they effectively combat humanistic and secular tendencies. The history of these denominations in America demonstrates again that only when a church body is marked by a measure of exclusiveness in its conditions for membership, its theological position, and its political and social ethos, can it hope to stem the forces working toward disintegration in itself and in society. The churches which have attempted to fit "the mood and standards of a community" and hold their membership "open to all"²⁵ have awakened to find themselves more shaped by the forces of the community than shaping them. Though one can point to signs of a theological revival and return to discipline in a number of church bodies, one may question whether these denominations are either able or willing to pay the price of reformation. If a reformation comes, it will not be in peripheral matters but must involve radical re-examination, including a renewed understanding of the Gospel itself and the requirement for evangelism and discipline in the fellowship He established.

SPECIFIC AREAS OF MINISTRATION

In their primary significance the problems involved in the relation of the Church to the national cultural in America do not center in politics or culture, but are, as suggested previously, the-

ological problems. A church body contributes more by holding fast to its primary responsibility of faithfully administering Word and Sacraments than by a far-flung concern for insuring America's survival as a people or transforming the social order. One is entitled to be suspicious of the extensive concern in recent years in some quarters for "Christianity and Culture." Some of these individuals would have found it more profitable to restudy basic theological issues, which give form to cultural matters. As some results have shown, however, the concern has become entangled in theories or history of culture rather than in leveling a prophetic criticism on our culture. They have permitted themselves to be lured into a "dilettante's garden," where they are not pressed to restudy their presuppositions. The old Scholastic axiom *Agere sequitur esse* still holds true here. On the other hand, the disclaiming of the problems at issue here would result in a church body living in some kind of self-imposed Ghetto so far as affairs of the world are concerned; it becomes more dishonest — though not so naively optimistic — than the work of the saviors of society.

Since a responsible treatment of our topic demands that one be quite concrete in dealing with the issues, one may point to four areas where a church body may make a special contribution today. These are, in themselves, not new areas. In fact, they are simply perennial concerns. Yet it is by a constructive approach to recurring problems that significant advances can be made. We need find nothing foreign in Lenin's appropriation of Liebknecht's phrase: "If in one day circumstances change twenty-four times, we will simply change our tactics twenty-four times." The underlying interest, however, of "renewing all things in Christ" must remain more constant than that of revolutionaries or imperialists.

First, if a church body is to be more imaginative and adaptable in conveying the love of God in Christ, it must approach people, particularly non-Christians, not simply by their reason but by the many sense impressions through which their opinions are formed. This does not mean that one can ignore rational thought processes, since the Gospel comes to the whole person, also as a reasonable being. For many centuries now many responsible leaders in Christendom have been inordinately fond of the Aristotelian picture of man as a rational animal. While attempting to give full recogni-

tion to the manner in which man stands out in his uniqueness above nature, we must not ignore his involvement in nature. In a recent book by an Anglican devoted to the English worker, *The Church and the Artisan Today*, Roger Lloyd writes:

For years our appeal has been too exclusively addressed to his reason. How rational, how logically inevitable the Gospel is! In sermon after sermon and book after book we demonstrate this, supposing in our innocence that most people accept Christianity because they see it as a rational explanation of history and experience, or reject it because a long pondering of it has made it seem irrational. But in fact hardly anyone arrives at deep convictions as a result of any such process. Reason fortifies convictions already formed. But it does not form them. It does not even change opinion into conviction. By itself, it sets nothing in motion. In all of us our sense impressions play a larger part than reason does in making us what we are and determining our actions and relationships.²⁶

There seems to be little reason for us simply to lament the low level of audience appeal on the part of television, radio, and movie audiences. Not only have many church-sponsored programs been subject to similar criticisms so far as quality is concerned, but, with a few exceptions, they also have shown the same deplorable lack of inventiveness that characterizes commercial enterprises. It is probable that attitudes and impressions are formed regarding the Christian faith and life by means of the mass media of communication which constitute the single, decisive impression of Christianity or a church body today. Our missionary task takes on an entirely different perspective, so far as the American scene is concerned, in the light of the new media which we may employ. Certainly the multitudes in America who have not actually been alienated from the Christian faith, but because of mobility or advancing age have drifted away from active membership, pose a very great challenge to evangelism.

A second area centers our attention not on media or techniques, but simply on the local congregation itself. As the congregation, the body of Christ in a particular locality, becomes increasingly the fellowship, the *ekklesia* of the New Testament, these problems of its relation to the world will fall more clearly into focus. Again one must assert that the New Testament description of the divinely

founded and divinely nourished community must be our criterion at the present time. Many people are lost today in a vacuum between the narrow community of their family and friends and the larger community of the nation, where a sense of belonging is conveyed by means of slogans, anthems, public ceremonies, and other "contrived" symbols. All the interest a denomination must devote to its organization and its many functions notwithstanding, the local congregation must still recognize as its ideal, and judge its own success in terms of, the New Testament vital community of the faithful. There can be little doubt that Christian congregations have sought to give their members that sense of belonging, of community, and meaningful patterns of life, which, for example, the anxious heroes of Kafka's novels are seeking.

The Christian fellowship offers communion with Christ as Savior and Lord of the Church through the Word and the Sacrament of the Altar. Next to the Gospel it is, therefore, devotion and obedience to Christ that the Christian Church offers her members. With it, however, it offers them real fellowship or brotherhood with one another. It is in the celebration of the Holy Eucharist that the fellowship character of the *ecclesia* is most marked. The fellowship character of the common meal is given a more profound, a divine meaning in what St. Augustine calls the *sacramentum unitatis, vinculum caritatis*. We have evidence that in Germany, Austria, Norway, and Finland the fellowship character of the Christian Church was rediscovered under the pressures of World War II. Certain of the sect-type churches in America now appear to offer a fellowship and brotherhood which the more respectable denominations do not possess. Certainly in their task of winning others to join the community-in-love our local churches must deepen their fellowship in a difficult, largely urban environment. They must reject the view of the church as a social organization existing alongside others. A local congregation should be known in the community primarily through the Word it has to proclaim. Through the Word it sustains and edifies its members; and though love is not a unique possession of this Christian community, it should shine here more clearly and unwaveringly than among those outside its membership.

Third, the educational program of a church body should be re-

examined in terms of its effectiveness in the contemporary milieu. If it is true that the fragmentation of the Christian approach to life has resulted in many activities, including education, being taken over by other agencies, then we must explore means which, even at considerable sacrifice, will reassert the spiritual center of life. What the Christian faith can contribute to the educational process—to curriculum and the individual personality—is an integration it would otherwise lack. The elementary and secondary schools of our Synod can also present norms of conduct to meet the *anomia*, the normlessness, of our society, illustrated by the teen-age gangs found in cities from coast to coast. So far as the field of higher education is concerned, there can be no doubt that in the present situation in American education a Christian college dedicated to the Word and its faithful declaration can make contributions to the total development of our youth which cannot be forthcoming from the large, state school. The spiritual development of the student can be given the same careful consideration shown his growth in the other areas, and he can receive the support of a community of Christians in adjusting himself to the standards of life in society and his vocation. Our schools as well as our local congregations must become bulwarks against, rather than contributors to, the depersonalizing forces in a technological and scientifically oriented society. At the same time the schools of our Synod must continue to re-examine the quality and character of their work and refuse to operate on the basis of the inertia or expediency which have often characterized Christian education. In their work these schools should keep alive the quest for the source of knowledge and meaning in all things and thereby remain true to a classic tradition in Christian education. In the struggle against the forces of evil rampant in the world the Christian Church has been given no assurance that the judgment of history will be on its side, but through education it can throw its weight on the alternative representing God's Law and Gospel, working toward a just and equitable social order.

A fourth and final area is again quite intimately related to the preceding: in our entire approach to our congregational members we must overcome the still common cleavage between layman and clergy. With due consideration given his preparation and opportunities, the layman must be recognized as a first-rate Christian.

A considerable measure of distrust in the competence of the laity has encouraged his being treated as a proletarian in the work of the congregation. Yet pastors are aware of the fact that in the rational society only a movement presupposing a broad base of comprehension and operation has a chance of success. In educational work a dim view of the layman's interest and abilities may result in a lower expectation than his capacities would merit. Thus in the realm of higher education, on the view that the doctrinally trained and sound clergyman is the ideal type of Christian, insufficient effort has been made to encourage the development of lay theologians. It is felt not only that he lacks the linguistic tools for Biblical interpretation and comprehension of the terminology of dogmatics but also that his aberrations will vitiate the effectiveness of his work. Each Christian as a priest still has a responsibility for the material and spiritual welfare of his fellow Christians, and he exercises his priesthood within the context of his calling, where the primary contribution of the Christian to the welfare of society is made. He should be prepared and urged to discharge his priesthood and calling in the highest degree.

Valparaiso, Ind.

NOTES

1. A classic study on this basis for the centuries indicated is Emile Male, *Religious Art from the Twelfth to the Eighteenth Century* (Pantheon, New York, 1949).
2. Cf. Paul Tillich, *The Protestant Era* (University of Chicago Press, Chicago, 1948), p. 61.
3. Conrad Bergendoff, "Lutheran Ethics and Scandinavian Lutheranism," *Christendom*, VI (1941), 620.
4. *Morphologie des Luthertums* (Munich, 1931—32), II, 125—131.
5. Cf. Otto Piper, "The Lutheran Contribution to Theology," *Proceedings of the First Institute on the Church and Modern Culture*, Valparaiso University Press, where the writer differs with Elert's interpretation of Lutheranism's alternation between aloofness and identification in terms of *diastasis* and *synthesis*, and suggests rather the term *prudent ministration* as pointing to the purpose underlying protest or engagement.
6. The struggles of the Roman Catholic Church to maintain its internationalism through the centuries are well known. It may be noted that the recent proscription of the training of worker priests in France is a part of the Ultramontanist, supernationalist interest. Cf. *The Christian Century* Sept. 16 and 30, 1953.
7. Translated by T. A. Kantonen from Eino Sormunen, *Kansankirkomme ja Luterilaisuuden Kenki*, in his "Lutheranism as a Cultural Force in Europe and America," *Proceedings of the First Institute on the Church and Modern Culture*.
8. *The World and the West* (Oxford, New York, 1953), *passim*.

9. Cf. Arne Fjellbu, "Luther as a Resource of Arms in the Fight for Democracy," *World Lutheranism of Today* (Augustana Book Concern, Rock Island, 1950), pp. 81—97. Note the reference to article by Leiv Aalen, *Norsk Teologisk Tidsskrift*, 1948, pp. 19, 20, and "cordiality." "From what the Confession teaches about the first use of the law it should really be evident that it is in no way its intention to assign any independence or autonomy in relation to the law of God to the social and political ethos. The tendency in this direction finds its cause in the fact that the doctrines of Luther have been overgrown by all sorts of modern 'isms' which have co-operated to isolate the influence of Christianity from modern cultural life and make it a province of cordiality." (Psalm 94.)
10. *Ibid.*, p. 95.
11. "The Task of the Church in the Field of International Affairs," *Ecumenical Review*, II, No. 4, p. 336.
12. Cf. Reinhold Niebuhr, *The Irony of American History* (New York: Charles Scribner's Sons, 1952), p. 105.
13. "Das Amerikabild des amerikanischen Romans und sein Einfluss auf Europa," *Universitas*, 8. Jahrgang (1953), p. 460.
14. Quoted from *The Month* (January 1947), by J. H. Oldham, "A Responsible Society," in *Man's Disorder and God's Design* (New York: Harper and Bros., 1948), III, 145.
15. *Ibid.*, pp. 149, 150.
16. Cf. James B. Conant, "Education: Engine of Democracy," *Saturday Review* May 3, 1952.
17. *The Mystery of Being* (Henry Regnery, Chicago, 1951), I, 32. A danger of quite another sort facing democratic governments is pointed to by Werner Käge, "Von der falschen Verabsolutierung der Demokratie," *Reformatio*, II, Juni 1953, 275 ff. Käge discusses certain absolutistic-totalitarian tendencies arising from the disregard of definite values in the democratic conception of man and society. The kernel of democracy is understood to lie simply in the principle of majority decision; in this respect one aspect of Rousseau's theory, involving his transfer of sovereignty from princes to people, is emphasized to the depreciation of all legal norms prior to and transcending the state.
18. "America's True Religion," *Saturday Review*, July 28, 1951.
19. Doubleday Anchor reprint from Columbia University Press (New York, 1952), 132.
20. Originally published in the volume *Zur Politischen Predigt*, translated by Dr. Edgar C. Reinke for the *Cresset*, XVI (April 1953), 25.
21. James G. Miller, M. D., in round-table discussion, "Psychological Techniques for Maintaining Peace," May 28, 1950, No. 635, p. 6. A critique, of uneven quality, of some of the excesses of social scientists is to be found in A. H. Hobbs, *Social Problems and Scientism* (The Stackpole Co., Harrisburg, Pa., 1953), *passim*.
22. *Social Forces*, XXXI (May 1953), 305.
23. *The Great Tradition of the American Churches* (New York: Harper and Bros., 1953), pp. 108, 109.
24. "The Influence of the American Environment on the Conception of the Church in American Protestantism," *Church History*, XI (1942), 181 to 192.
25. Hudson, *op. cit.*, p. 247.
26. (New York: Longmans, Green and Co., 1952), p. 85.

The German Hymn in English Translation

By WALTER G. TILLMANN

ED. NOTE: The writer of this article is professor in the Department of Modern Languages at Wartburg College, Waverly, Iowa. In this study he had the assistance of the following members of a class in Early New High German Literature: Frank Benz, Henry Borgardt, Emmett Busch, Paul Hanselmann, Marvin Hartmann, Fred Hueners, John Kuper, Reuben Schaidt, Kenneth Truckenbrod, and Wilbert Winkler.

THE German hymn is one of the most precious treasures of the Lutheran Church. Ever since 1523, when Martin Luther and his co-workers began to write "German Psalms" for the congregation, the hymn and spiritual song has taken its place in the congregational life; next to the preaching of the Word and the teaching of the Catechism, there is nothing so dear to the Lutheran as the rich heritage of the "singing church."

With the exception of German hymns written before the Reformation and a few hundred by Reformed and Roman Catholic authors since then, almost all of the 100,000 or more German hymns and spiritual songs were written by Lutherans. Most of these hymns are forgotten today, but about five per cent, or roughly 5,000, have survived the centuries and are still sung today, although many of them are not known generally. Of this number about ten per cent, or a little more than 500, have been translated into the English language.

A study was made of eleven Lutheran and six non-Lutheran American hymnals* in order to ascertain the number of German to the total number of hymns, the most widely used German hymns,

* *The Lutheran Hymnal* (Syn. Conf.); *The Ev. Luth. Hymn-Book* * (Mo. Synod); *The American Lutheran Hymnal* (A. L. C.); *The Wartburg Hymnal* * (Iowa Synod); *The Ev. Luth. Hymnal* * (Ohio Synod); *The Common Service Book* (U. L. C. A.); *The Book of Worship* * (Gen. Council); *The Lutheran Hymnary* (E. L. C.); *The Hymnal for Church and Home* (Danish Synods); *The Concordia Hymnal* (Free Church); *The Hymnal* (Aug.); and the following non-Lutheran hymnals: Protestant Episcopal; Presbyterians in the U. S. A.; Methodist; Baptist (*The Service Hymnal*); Evangelical-Reformed; and Evangelical-United Brethren. — Hymnals with asterisks are no longer in common use.

hymns translated in these books, the percentage of German hymns and pertinent facts about the German hymn writers who are represented in American hymnals.

I. NUMBER OF GERMAN HYMNS AND PERCENTAGE OF THE TOTAL NUMBER IN EACH HYMNAL

The Lutheran Hymnal (Syn. Conf.) contains the largest number of German hymns and spiritual songs (250). However, percentage-wise, the old hymnals of the former Iowa Synod and Ohio Synod show a slightly larger emphasis on German hymns (43% and 39% to 38% in the Syn. Conf. hymnal). Surprisingly the *E. L. C. Hymnary* has a larger representation of German hymns (33%) than the *A. L. C. Hymnal*. *The Common Service Book*, with only 113 German hymns (20%), is close to the bottom, with only three Scandinavian hymnals trailing close behind. But since these three Scandinavian hymnals have a larger share of the Scandinavian heritage of hymnody than *The Common Service Book*, the U. L. C. A. hymnal presents the least number of Lutheran hymns in its hymnal. *The Book of Worship* of the old General Council has not been included in this tabulation, because it antedates the other Lutheran hymnals by many decades, and German hymn translations were not common at the time of its publication. The six non-Lutheran hymnals have only a total of 181 hymns of German origin or about 5% of their hymns. In all 480 German hymns are found in the seventeen hymnals.

TABLE I: Number of German Hymns and Percentage of the Total Number of Hymns Found in Each Hymnal

<i>Lutheran Hymnal</i>	Syn. Conf.	250	38%
<i>Lutheran Hymnary</i>	E. L. C.	204	33%
<i>American Luth. Hymnal</i>	A. L. C.	204	31%
<i>Evang. Luth. Hymnal</i>	Ohio Synod * ..	199	39%
<i>Evang. Luth. Hymn-Book</i>	Mo. Synod * ..	191	34%
<i>Warburg Hymnal</i>	Iowa Synod * ..	163	43%
<i>Common Service Book</i>	U. L. C. A.	113	20%
<i>The Hymnal</i>	Augustana	101	16%
<i>Concordia Hymnal</i>	Free Church	83	19%
<i>Hymnal f. Church and Home</i>	Danish Synods ..	78	17%
Six Non-Lutheran Hymnals, Total		181	ca. 5%

* No longer in common use.

II. THE MOST WIDELY TRANSLATED AND PUBLISHED GERMAN HYMNS

Many German hymns have been translated several times. Thus we find a great variety of translations of the same hymns, which often makes it difficult to ascertain the original German first line. Luther's "A Mighty Fortress," e.g., has been translated at least twenty-seven times, often quite freely. Problems arising from these divergences in translation are many. Often the meaning of the original is changed, the intention of the author is ignored, and it is practically impossible to find an authoritative version of the better known hymns which could be memorized and sung by Lutherans without the help of a hymnbook. As a matter of fact, very few German hymns lend themselves for memorization in the English language. This is a serious drawback, since a thorough knowledge of the best hymns of our faith has served as a strong bulwark in the centuries gone by in times of stress and need. Apart from a few well-known hymns, like "Beautiful Savior," and spiritual songs, like "Silent Night," very few hymns are part of the Lutheran life in America. None of Luther's hymns, none of Gerhardt's hymns, none of the hymns of the other great hymn writers of Germany, has become part and parcel of our Lutheran life. The so-called Cradle Hymn, "Away in the Manger," is definitely not by Luther.

Apart from the above-mentioned multiplicity of translations, the freedom which authors have taken with the original is another matter of concern to those who are interested in preserving the purity of doctrine as expressed in those hymns. A very interesting study could be made of the many "heroic," even outright boastful translations of "A Mighty Fortress." * There are other drawbacks. Whereas inspired poets have sinned against the original emphasis of the German hymn writer, well-intentioned but poorly prepared translators have sinned against the King's English. An intelligent reading of German hymns in English (without the benefit of notes) will bring to the reader the painful realization that many of these translations are not written in good English. There are, of course, a number of exceptions. But most of the translations which were made during the First World War or during the years of rapid

* See the article by the author in the *Lutheran Quarterly*, Feb. 1954. "Nor any thanks have for it."

transition from the German to the English language were written under pressure. There is a crying need for retranslating these hundreds of hymns, which are so beautiful and so familiar in German, but which cannot become American until they have been given us in good American idiom. Another wholly unnecessary drawback is this: In some Scandinavian hymnals practically all German hymns have come to us by way of a Scandinavian language. Whoever is familiar with the devious ways of secondhand translations can fathom the dangers which are inherent in this questionable practice of some of our hymnal editors.

In spite of all this the number of German hymns in our hymnals and the frequency of their publication are a fine tribute to the pioneer translators who with consecrated effort tried to preserve for the Lutheran Church the heritage of the Fathers. This, of course, points the way to the responsibility of those who are American-born, have been brought up in an English-speaking church, and have enjoyed a better American education than their elders, to try their hand in making this treasury truly American before it disappears from our hymnbooks. The trend, as exemplified in *The Common Service Book*, and as anticipated in the new intersynodical venture to be published under the auspices of several National Lutheran Council Churches, is toward the exclusion of many, perhaps most, of these "heavy, un-American" translations. This means, of course, that the Lutheran hymnbook of the future will be made up largely of non-Lutheran hymns, which in itself is not necessarily a dangerous procedure. And yet it means the loss of some of the finest gems which we have in our church, a treasure which has meant so much to our fathers in times of trial and spiritual indifference.

The following table will show which German hymns are at present the most popular hymns in American hymnbooks.

TABLE II: *The Most Widely Published German Hymns in English Translation*

No. of
Occurrences

18 A mighty Fortress — Ein' feste Burg (Luther)*

Now thank we all our God — Nun danket alle Gott (Rinckart)

* Of some of the better-known hymns two versions are printed in some hymnals.

- 15 All my heart this night rejoices — Fröhlich soll mein Herze springen
(Gerhardt)
Praise to the Lord — Lobe den Herren (Neander)
- 14 From heav'n above — Vom Himmel hoch (Luther)
Silent night — Stille Nacht (Mohr)
Come, Thou bright and morning Star — Morgenglanz der Ewigkeit
(Rosenroth)
- 13 If thou but suffer God to guide thee — Wer nur den lieben Gott
(Neumark)
Wake, awake, for night is flying — Wachet auf, ruft (Nicolai)
My Jesus, as Thou wilt — Mein Jesus, wie du willst (Schmolck)
Jesus, Thy blood and righteousness — Christi Blut (Zinzendorf)
- 12 Jesus, lead Thou on — Jesu, geh voran (Zinzendorf)
Beautiful Savior — Schönster Herr Jesu (anon.)
Blessed Jesus, at Thy Word — Liebster Jesu, wir sind hier
(Clausnitzer)
Soul, adorn thyself with gladness — Schmücke dich, o liebe Seele
(also: Deck thyself . . .) (Joh. Franck)
Commit thou all thy griefs — Befiehl du deine Wege (Gerhardt)
O dearest Jesus, what law hast Thou broken — Herzliebster Jesu
(Heermann)
Jesus sinners doth receive — Jesus nimmt die Sünder an (Neumeister)
How lovely shines the Morning Star — Wie schön leuchtet
(Nicolai)
Lift up your heads — Macht hoch die Tür (Weissel)
- 11 All glory be to God on high — Allein Gott in der Höh' sei Ehr'
(Decius)
Jesus, priceless Treasure — Jesu, meine Freude (Joh. Franck)
O Lord, how shall I meet Thee — Wie soll ich dich empfangen
(Gerhardt)
(also: Oh, how shall I receive Thee)
If God Himself be for me — Ist Gott für mich, so trete (Gerhardt)
Rejoice all ye believers — Ermuntert euch, ihr Frommen
(Laurentii)
O happy home, where Thou art loved — O selig Haus (Spitta)
Abide, o dearest Jesus — Ach bleib' mit deiner Gnade (Stegmann)
Let me be Thine forever — Lass mich dein . . . bleiben (Selnecker)
- 10 Now rest beneath night's shadow — Nun ruhen alle Wälder
(Gerhardt)
O Christ, our true and only Light — O Jesu Christe, wahres Licht
(Heermann)
From depths of woe I cry to Thee — Aus tiefer Not (Luther)
(also: Out of the depths . . .)

Lord, keep us steadfast — Erhalt uns, Herr, bei deinem Wort
(Luther)

Baptized into Thy name — Ich bin getauft (Rambach)

Arise, ye sons of the Kingdom — Auf, auf, ihr Reichsgenossen
(Rist)

Now I have found the firm foundation — Ich habe nun den Grund
(Rothe)

Thee will I love, my Strength — Ich will dich lieben (Scheffler)

O Holy Spirit, enter in — O Heil'ger Geist, kehr' bei uns ein
(Schirmer)

What our Father does is well — Was Gott tut, das ist wohlgetan
(Schmolck)

Welcome, Thou Victor — Willkommen, Held im Streite
(Schmolck)

God calling yet — Gott rufet noch (Tersteegen)

Lord Jesus Christ, be present now — Herr Jesu Christ (Wilhelm II)

A study of this table gives some interesting sidelights. There are, first of all, the hymns which we expect to be there. But then there are a number of other hymns high on this list of which no one suspected that they had found entrance into so many hymnals. Finally, a number of hymns which one would consider very popular show up near the bottom of the list or are not listed at all among those which found a place in at least ten hymnals (or in ten versions). The table also shows which hymns Lutheran editors usually consider best fitted for their hymnals. A more detailed study also would show which hymns and hymn writers are looked upon with disfavor by certain editors.

III. REPRESENTATION OF GERMAN HYMN WRITERS

Only comparatively few German hymn writers had three or more of their hymns translated into English (28 of 194). Paul Gerhardt leads the list in point of number (35), although his percentage — in comparison with the total number of hymns which he wrote — is much lower than Luther's, of whose hymns 33 have been translated in the hymnals (33 out of 36 for Luther, as compared with 35 out of 130 for Gerhardt). Thus Luther heads the tabulation with 92% of his hymns in the hymnals under investigation.* The same must be kept in mind when looking at the other best-

* All 36 of Luther's hymns have been translated into English, and the translations are available in one or two books dealing with Luther's hymns, but the Lutheran hymnals contain only 33 of them.

represented hymn writers: Zinzendorf wrote more than 900 hymns, but only 8 of his hymns survive in our American hymnals. Some others have written as many as two thousand and more hymns, but only a very small fraction of one per cent of their total output is still being found in present-day hymnals, both German and American. A study of this relationship of total production and survival of hymns will give a true indication of the greatness of a hymn writer. For the present, however, we must be satisfied with the tabulation of the most frequently published German hymnists.

TABLE III: *Representation of German Hymn Writers*

Number of hymns in American hymnals	
35	Paul Gerhardt
33	Martin Luther
15	Benjamin Schmolck
12	Johann Heermann
	Carl Joh. Philipp Spitta
9	Johann Rist
8	Johann Olearius
	Johannes Scheffler (Angelus Silesius)
	Nikolaus Ludw. Count v. Zinzendorf
7	Johannes Franck
	Nicolaus Selnecker
	Gerhard Tersteegen
5	Paul Eber
	Nicolaus Herman
	Joachim Neander
4	Christian Gottlieb Barth
	David Denike
	Salomo Franck
	Philipp Friedrich Hiller
	Caspar Neumann
	Johann Jacob Rambach
3	Ernst Moritz Arndt
	Martin Behm
	Ludwig Andreas Gotter
	Ludwig Helmbold
	Balthasar Münter
	Erdmann Neumeister
	Bartholomäus Ringwald
Total represented with three or more hymns	
Total represented with one or two hymns	
Total of all hymn writers represented	
	28
	166
	194

A comparison with table II shows that some of the most popular hymns were written by writers who are represented with only one or two hymns, e.g., Rinckart's "*Nun danket alle Gott*." Of one very widely used German hymn ("Beautiful Savior") we do not even know the author. Thus the third table does not necessarily indicate that the other writers are inferior to those contained in the table. It does show, however, which hymn writers are the favorites with Lutheran editors and/or whose hymns have come down to us in the largest number.

IV. DATE OF BIRTH OF THE HYMN WRITERS

Only 6% of the writers whose hymns are found in our hymnals belonged to the generation of Martin Luther. A total of 18% were born during the century of the Reformation, about 9% during Luther's adult years until shortly after his death and about 9% during the turbulent half-century following the Reformer's death. Almost half of the writers (43%) were born during the century of the Thirty Years' War, 24% were contemporaries of Paul Gerhardt, and 19% were born in the second half of the century. The eighteenth century is represented by 20% of all hymn writers, but those born after 1800 make up only 5%. Very few writers born after 1850 are represented in the Lutheran hymnals of America.

The significant fact of this table is that the large majority of our hymns were written within 150 years of the Reformation and that hymn writing at the present is at a low ebb. (There are many hymns being written in Germany. But are they acceptable to our hymnbook editors?)

TABLE IV: *Date of Birth of German Hymn Writers*

Born Before 1500	12	(6%)
1500—1549	17	(9%)
1550—1599	18	(9%)
1600—1649	46	(24%)
1650—1699	37	(19%)
1700—1749	19	(10%)
1750—1799	19	(10%)
1800—1849	10	(5%)
Birthdate unknown	16	(8%)
Total	194	(100%)

V. BIRTHPLACE OF THE HYMN WRITERS

Two thirds of the writers whose birthplace is known to us were born in places which are now behind the iron curtain. The largest single group is Silesian (16%). Silesia today is under Polish administration. The writers whose birthplace is in the "Lutherlands" (Thuringia, Saxony, Saxony-Anhalt) number 66, or 35% of the total. The "Lutherlands" today are in the Soviet zone of Germany. In Free Germany and Free Europe the representation of the birthplaces is scattered. The largest groups in these sections are the Swabians (6%) and the Bavarians (6%), followed by Hessians (5%), Rhinelanders (2%), Lower Saxons (3%), and others. Only 26% of the writers were born within the territory of the present-day Federal Republic of Germany. If this tabulation is an indication of the dangers surrounding the Lutheran Church in the homeland of the Reformation, it would show that 20% or more of the strength of the Lutheran Church in Germany has been wiped off the map ("The Lost Territories"), that 40% of the productivity of the Church is hampered by an anti-Christian government within Germany (the Soviet Zone), and that only one third of the territory which has produced German hymn writers is comparatively free at the present time. Of course, such deductions can be carried too far, but the table is indicative of the relative strength of our church in history.

TABLE V: *Birthplace of the Hymn Writers*

I. Behind the Iron Curtain

A. The Lost Territories (East of Oder-Neisse)

Silesia	29	(16%)
Pomerania	2	(1%)
East Prussia	4	(2%)
Others	2	(1%)

B. Soviet Zone

Thuringia	27	(15%)
Saxony State	20	(10%)
Saxony-Anhalt	20	(10%)
Brandenburg	6	(3%)
Mecklenburg	1	(—)

C. Other Iron Curtain Lands

Bohemia	6	(3%)
Austria, Hungary	2	(1%)

Total Behind Iron Cur. 119 (62%)

II. In Free Germany and Europe

A. Federal Republic

Bavaria	12	(6%)
Hesse	10	(5%)
Wurt.-Baden	12	(6%)
Lower Saxony	6	(3%)
Schleswig, etc.	4	(2%)
Brunswick	2	(1%)
Rhineland	4	(2%)
Palatinate	2	(1%)

B. Other Western Countries

Switzerland	5	(2%)
France (Alsace)	2	(1%)
Netherlands	1	(1%)

Total for the West	60	(30%)
Birthplace Not Known	15	(8%)

Total	194	(100%)
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Review of "Bad Boll" Conferences

By PAUL M. BRETSCHER

"BUILDING Theological Bridges" is the appropriate subtitle of the sainted Professor Fred. E. Mayer's *The Story of Bad Boll*. In this booklet, which is a lasting memorial to Dr. Mayer's synthetic and sympathetic mind, the author summarized the three theological conferences conducted by our Synod at Bad Boll, Württemberg, Germany, in the summer of 1948. The readiness of officials of our Synod to "build theological bridges" connecting our Church with European Lutheran Churches was so favorably received by the participants in the first Bad Boll venture that in the opinion of our officials these conferences needed to be continued.

Accordingly further Bad Boll conferences were held on European soil every summer since 1948. But in course of time meetings were held also in London, Cambridge, and other suitable centers in England; in Paris and Alsace (France); in Bad Harzburg, Neuendettelsau, and Berlin (Germany); and in Göteborg (Sweden). Throughout these years the primary objective of our Church was to acquaint European Lutherans not in fellowship with our Synod with the doctrine and practice of our Synod and to gather firsthand information regarding the character of present-day Lutheranism in Europe. Since the summer of 1950 our Church had conferences also with brethren of European Lutheran groups who are in fellowship with our Synod. These are the Lutheran Free Churches of France, Belgium, Denmark, Finland, and Germany. The meetings were held in Uelzen and Oberursel. This past summer the Bad Boll commission carried on theological discussions also with a group of Scandinavian Lutheran theologians who met in Göteborg, Sweden.

It is not the purpose of this article to submit a detailed critique of the Bad Boll conferences. As indicated above, Dr. Mayer published a report of the 1948 conferences. Professor Martin H. Franzmann performed a similar task for the conferences held in 1949. The title of his booklet is *Bad Boll 1949*. A German review of both 1948 and 1949 Bad Boll conferences by *Rektor* Martin Hein was translated into English by Dr. J. T. Mueller and appeared under the title *An Evaluation of Bad Boll 1948 and 1949*. Reports on the several European conferences were published from time to time in this journal, in the *Lutheran Witness*, and in *Der Lutheraner*. A comprehensive and exhaustive study of all conferences held by our Synod in Europe from

1948 to this past summer is an urgent *desideratum*. Nevertheless, since pastors of our Synod have repeatedly inquired regarding the nature, purpose, and results of the Bad Boll conferences, some essential information is herewith supplied. I shall limit my remarks to the following considerations: programs; attendance; background of European Lutheranism; differences in doctrine and practice; results.

I

THE BAD BOLL PROGRAMS

The committee which drew up the program for the 1948 "Bad Boll" conferences consisted of Dr. Lawrence Meyer, Dr. Martin Graebner, Dr. P. H. Petersen, *Rektor* Martin Hein, Bishop Dr. Hans Meiser, Bishop Theoph. Wurm, Bishop J. Bender, Dr. Eugen Gerstenmaier, and Dr. Karl J. Arndt. For further details regarding the planning of the first Bad Boll conferences the reader is referred to Dr. Mayer's *The Story of Bad Boll*. The programs for subsequent conferences in Europe were prepared by a committee acting under the direction of Dr. J. W. Behnken and Dr. Herm. Harms and consisting chiefly of members of the seminary faculty in St. Louis. The programs were sent to the headquarters of *Landesbischof* Dr. Hans Meiser in Munich, Germany, for scrutiny and eventual approval. Upon receipt of the program from Germany the synodical committee took note of reactions expressed by Dr. Meiser's office. It was then adopted and information to this effect relayed to Dr. Meiser's executive secretary. Thereupon Dr. Behnken appointed essayists from our Synod to prepare papers on the subthemes assigned to the Missouri Synod commissioners. European essayists were appointed by Dr. Meiser and his staff. In passing, we must pay tribute to Dr. Lawrence Meyer for his skillful handling of countless details in arranging for time and place of the conferences as well as for valued help rendered the synodical committee which drafted the programs. A note of appreciation is due also to Rev. Hagen Katterfeld, the executive secretary of Dr. Meiser, for his personal interest in the programs and for his constant concern that they come to grips with significant theological issues in current Lutheranism. Rev. Katterfeld also carried on most of the vast correspondence necessitated by the size and scope of the Bad Boll conferences. At the sessions Rev. Katterfeld could rely on the efficient help of Rev. Karl Richter of Lübeck. The themes and subthemes for each of the "Bad Boll" conferences follow:

1948: *The Augsburg Confession* (subthemes: character and purpose of the Augsburg Confession; some of the chief articles of the Augs-

- burg Confession, such as justification, means of grace, the church, the holy ministry, the Lord's Supper, and relation of the church to the state);
- 1949: *The Way of Salvation According to Scripture and the Lutheran Confessions* (subthemes: original sin and guilt; reconciliation and justification; the church and churches; the Sacraments; the two kingdoms; Neo-Thomism; the nature and purpose of the Confessions; ecumenicity; the state; Christian education; the church and the social order);
- 1950: *The Church's Commission and Authority* (subthemes: the Christian man; priesthood of all believers; the nature of faith; the preaching ministry; trials and tribulations of the church; the Christian hope);
- 1951: *The Church Under the Word of the Living Christ* (subthemes: God's revelation of Himself in nature and in the history of Israel; Christ and the Scriptures; Christ as Prophet, Priest, and King; Scripture's self-attestation to be the Word of God; the living Word of Scripture; the living Christ in the church of our day);
- 1952: *The Proclamation of God's Wrath and God's Grace* (subthemes: God's wrath as revealed in the O. T. and N. T.; cause and nature of God's wrath according to the Confessions and in Luther's theology; the proclamation of God's wrath in American and European pulpits; God's grace as revealed in the O. T. and N. T.; God's grace as the cause of man's justification and sanctification; God's grace offered in the means of grace; God's grace and faith; God's grace and eternal glory);
- 1953: *Christ and the Church* (subthemes: the incarnate Word; Christ's revelation of God in His own person and in the Scriptures; Christ as the Propitiation for sin; Christ as the Author of the Apostolic office, of the ministry of the church, and of the means of grace; Christ as Judge and Consummator of the universe);
- 1954: *"It Is Written"* (subthemes: the origin and character, content and purpose, claim, power, understanding, and use of Scripture).

A number of Bad Boll essays were translated into English and published in this journal. (Cf. XX (1949), 881 ff.; XXI (1950), 81 ff., 241 ff., 641 ff., 881 ff.; XXIII (1952), 1 ff., 241 ff., 481 ff., 721 ff., 895 ff.; XXIV (1953), 112 ff., 881 ff.) Others are scheduled to appear in forthcoming issues.

II

ATTENDANCE

About 1,800 members of the Lutheran clergy in Europe attended one or more Bad Boll conferences. In some conferences there was a sprinkling of laymen. The vast majority of the participants were members of European Lutheran churches not in fellowship with our Synod. In most conferences there were present also pastors of the Union (*unierte Kirche*), who themselves, however, were Lutherans. Bishops present at one or more sessions were Bishop Dr. Hans Meiser, head of the United Evangelical Lutheran Church of Germany, Bishop Hanns Lilje of Hanover, Bishop J. Bender of Baden, Bishop Theoph. Wurm of Württemberg and his successor Bishop Hauck, Archbishop Teodor Grünbergs of the Latvian Church, Bishop Halfmann of Schleswig-Holstein, Bishop Erdmann of Braunschweig, Bishop Mitzenheimer of Thuringia, and Bishop Bente of Schwerin. Other titular heads who attended were professors, *Superintendenten*, *Prälaten*, *Pröpste*, *Dekane*, *Kirchenräte*, *Oberkirchenräte*. At the conferences in Berlin Vice-President Walter Zimmermann and *Oberkirchenrat* Dr. Johannes Neumann of the *Lutherisches Kirchenamt*, Berlin, played a prominent part. The conferences in England were attended chiefly by exiled Lutherans from Estonia, Latvia, and Poland. In some conferences on German soil there were present also Lutherans from Austria and Italy. The conference in Göteborg was attended by Lutherans from Sweden, Norway, and Denmark. In France we met Lutherans from the Lutheran Synod of Paris and from other Lutheran bodies of France.

The following Lutheran professors teaching at European universities and seminaries read essays at the conferences: Professors Adolf Köberle and Helmuth Thielecke (Tübingen); Professors Peter Brunner, Edmund Schlink, H. *Freiherr* von Campenhausen (Heidelberg); Professors Werner Elert, Wilhelm Maurer, Walter Künneth, and Gerhard Schmidt (Erlangen); Professor *emer.* Heinrich Hermelink (Märburg); Professor Walter Dress (Berlin); Professors Ernst Kinder, Robert Stupperich, Karl H. Rengstorf (Münster); Professors Gerhard Gloege and Lic. Schott (Jena); Professor Theo. Süss (Paris); Professors Hugo Odeberg and Lauri Haikola (Lund); Professor Harald Riesenfeld (Upsala); *Rektor* Carl Fr. Wislöff and Professor Leiv Aalen (Oslo); Professors Gustav Merz, Eduard Ellwein, Martin Wittenberg, Wilfried Joest (*Augustana Hochschule*, Neuendettelsau); Professors Helmuth Frey and H. Girgensohn (Bethel/Bielefeld); Professor Martin Schmidt (*Kirchliche Hochschule*, Berlin); Professor Helmuth Echter-nach (*Kirchliche Hochschule*, Hamburg); *Rektor* H. Kirsten and

Professors Richard Laabs, William Oesch, and — until his resignation a few months ago — Martin Kiunke (*Theologische Hochschule, Oberursel*); and Professor Ernst Gerstenmaier (*Prediger-Seminar, Friedberg*). Other Scandinavian professors who read essays were: Dr. Bjørne Hareida, Dr. I. P. Seierstad, and Dr. V. Lindstroem.

European essayists from other areas of church work were: Dr. Wilh. Andersen, Dr. Hans Asmussen, Rev. Lic. v. Boltenstern, Dr. Armin-Ernst Buchrucker, Rev. C. Cordes, Lic. Dr. Geppert, Dr. Eugen Gerstenmaier (essayist in 1948; at that time chairman of the *Ev. Hilfswerk*; in political life now), Dr. Walther Günther, Rev. Georg Hoffmann, Rev. Friedrich Wilhelm Hopf, Rev. Erwin Horowitz, Rev. Kurt Hünerbein, Rev. Lic. Schulze-Kadelbach, Rev. Eberhard Koepsell, Dr. August Kimme, Dr. H. H. Kramm, Dr. Wolfram v. Krause, Dr. Herbert Krimm, Dr. Helmut Lamparter, Dr. Walter C. E. Nagel, Dr. Odo Osterloh, Dr. Johannes Pfeiffer, Rev. W. Rüger, Rev. Waldemar Schilberg, Dr. F. K. Schumann, Dr. Wilhelm Schwinn, Rev. Lic. Srocka, Rev. Heinrich Stallmann, *Studiendirektor* Dr. Voigt, Dr. Ernst W. Wendebourg, Rev. Heinrich Willkomm, Prälat Issler of Stuttgart, and Dr. Vilmos Vajta, executive secretary of the Theological Commission of the Lutheran World Federation. Many of these essayists have made significant literary contributions to recent European theological literature.

Representatives of our Synod at the Bad Boll conferences were Drs. John W. Behnken and Lawrence Meyer, who gave the chief impetus to these conferences and who in the 1948 conferences set the pattern for all subsequent Bad Boll meetings; Dr. Herm. Harms, who attended nearly every conference since the summer of 1949, read an essay in 1952, presided over most sessions, never lost sight of the primary objective of these conferences, and pointed up the theological significance of each day's subtheme in his masterful sermonets; Drs. Arnold Grumm, Herm. A. Mayer, Paul Koenig, and Pastors Elfried L. Roschke and Alfred W. Trinklein, who in well-prepared and sprightly delivered lectures acquainted European Lutherans with the origin, organization, and work of our Synod and with parish activities in our congregations. Essayists from our two seminaries were President Walter Baepler and Professors Martin J. Naumann and Fred Kramer (Springfield); President Alfred O. Fuerbringer and Professors Paul M. Bretscher, Martin H. Franzmann, J. T. Mueller, Walter R. Roehrs, Alfred von Rohr Sauer, Lewis W. Spitz, and the sainted Theo. A. Graebner and Fred. E. Mayer (St. Louis). In 1949 Dr. Arnold C. Mueller of the staff of the Board for Parish Education and Dr. Adolf Haentz-

schel of Valparaiso University also represented our Church at Bad Boll. At the conferences in England, Rev. E. George Pearce read several essays. Guest essayists at several sessions were Professors Walter E. Buszin of St. Louis and Theo. Hoelty-Nickel of Valparaiso University, who submitted papers in the area of hymnology and liturgics.

Essayists who represented the National Lutheran Council at the conferences in Bad Boll in 1949 were: Dr. Conrad Bergendoff, Dr. Julius Bodensieck, Dr. T. A. Kantonen, Dr. Herman A. Preus, and Professor R. R. Syre.

III

THE BACKGROUND OF EUROPEAN LUTHERANISM

European Lutheranism has a history of more than four hundred years. It originated on German soil and spread rapidly from there to the Scandinavian countries. But Lutheranism, true to the claim of its founder, never regarded itself a denominational sect. It rather confessed to be the true successor of the church of the early centuries before the bishop of Rome became recognized as the supreme head of the church. This is most significant. It explains in part at least why European Lutherans are extremely historically minded. For them the coming of Paul to Europe in the first half of the first century is of greatest importance. Therefore their profound interest in early Christianity and its environment, such as languages, philosophies, religions, and other facets of culture. Therefore their interest also in the further growth and development of the church. It was Werner Elert, a Lutheran, who recently published a noteworthy volume on the Eucharist and church fellowship in the early church (*Abendmahl und Kirchengemeinschaft in der alten Kirche hauptsächlich des Ostens*, 1954). Therefore the interest of European Lutherans also in the patristic period, in the conversion of the Germanic tribes, in the pre-Reformation period, and, above all, in the age of the Reformation. To publish since 1883 the *Kritische Gesamtausgabe* of Luther's works (Weimar edition), which now numbers 93 volumes, with 13 more volumes to follow, and to produce the many volumes of the *Verein für Reformationsgeschichte* besides many other related source materials, is overwhelming evidence of the interest of European scholars—most of whom are at least nominally Lutheran—in the Reformation. But for them also the post-Reformation period is important: the age of orthodoxy, pietism, the *Aufklärung*, 19th-century liberalism, the resurgence of Biblical theology since World War I, the ecumenical movement, and the place of Lutheranism in the Christian world of thought. Indeed, Lutheran scholars are interested also in philological research as their

great contributions to the study of the sacred languages testify. But, by and large, Lutheran theologians in Europe think above all historically, and they are accustomed to apply the most rigid historical method to the investigation of the past. This concern for the past explains also their profound interest in the origin of doctrinal controversies, in creeds and dogmas, and in the rise, development, and meaning of liturgy. Professor Mayer aptly observes in his *The Story of Bad Boll*: "The German theologians usually employ the problematic, philological, and dogmatico-historical method. . . . The American theological method can be said to be more Scripture-oriented and more definitely integrated with the actual church life" (p. 53).

There are other factors inherent in European Lutheranism which may not be overlooked. One may not disregard for instance the training and education of Lutheran pastors in Europe. In Germany there are *Kirchliche Hochschulen*, *Theologische Hochschulen*, and *Predigerseminare* which attempt to relate the theological training offered as closely and directly as possible to the needs of the Lutheran parish. But many students preparing for the Lutheran ministry will, and, in countries like Sweden, must, get their ministerial training in state-controlled universities, which stress the scientific rather than the practical aspect of theological training and which, as history shows, often tolerate a great latitude of theological views. Add to this the lure of such celebrated universities founded centuries ago as Heidelberg (1386), Tübingen (1477), Marburg (1527), and Erlangen (1743), and one begins to understand why these schools still attract the student in search of the best theological training available and why graduates of these schools throughout their lives reflect the impressions made on them by brilliant, but often very un-Lutheran, minds.

There are other major factors which one must bear in mind in an attempt to understand European Lutheranism. There is the influence of Karl Barth, who, though he has unquestionably made Biblical theology respectable once more and who may well become known as the most brilliant and influential theologian of the twentieth century, is not truly a Lutheran theologian. There are also the inroads on theology by philosophic thought, especially Kantianism, Hegelianism, and, in recent times, existentialism. Terms such as *aktuell*, *Ereignis*, "the Church *im Werden*," "the Church *in actu*," "the Word of God *in actu*," were employed by German theologians in the early Bad Boll conferences with such frequency that one gained the impression that all Lutheran theologians in Europe had become existentialists and that they were through with a theology centered in historical facts. Nor

may one overlook the rising strength of the Evangelical Church of Germany (EKiD) organized in 1948, which, according to its constitution, is a federation, but which has not been able to silence the charges of those who maintain that EKiD is functioning as a church. There is, furthermore, the growth of the Union (*unierte Kirche*), which aims to level out all confessional consciousness. There are the memories of Barmen (1934), when Evangelicals of all shades drew up a confession declaring the sovereignty of Jesus Christ over every form of state, also Hitler's, a confession which resulted in demotions, expulsions, arrests, imprisonment, and, in some cases, even in death for defenders of Christian truth. There are also the fears felt by all Evangelical Christians, including Lutherans, resulting from the growing prestige and power of the Roman Catholic Church in Western Germany. There are, furthermore, the combined efforts of Roman Catholics and Protestants in the Adenauer government to resist the subtle and sinister infiltration of Communism.

There is a final consideration which the American interpreter of European Lutheranism must constantly bear in mind. This has to do with the operation of the church. European churches, except Lutheran Free Churches, can hardly conceive of the possibility of a church carrying out its functions without financial assistance from the state. They cannot understand how it is possible, as it is in our country, for a church to educate and salary its clergy, provide Christian education for the youth of the church, engage in extensive mission activities without state aid. Whereas since World War I, Germany has granted no preferential status to any one form of the Christian faith, the government nevertheless still levies and gathers taxes in the various states of Germany and remits the earmarked amounts to the headquarters of the regional churches to be disbursed for salaries of pastors and executive officials of the church. In Scandinavian countries, where Lutheranism is the recognized religion of the state, the government regards the clergy (bishops, pastors, and other executives) as state officials and pays their salaries just as it pays the salaries of its judges and other public officers. The effect of this arrangement has been that in many instances pastors are quite unaware of their spiritual responsibilities as shepherds of the flock of Jesus Christ and perform the duties of their calling in an utterly perfunctory manner. Add to this that European Lutheran congregations number up to 10,000, 20,000, 50,000, and even 100,000 souls served by an inadequate staff of pastors, and that these pastors can hardly be expected to do more than baptize, confirm, preach to, and marry the living, and bury the dead,

it is understandable why pastors complain that they have too little time left to look after the sheep which have strayed away from the pastures of the divine Word. This is at least one of the chief reasons, too, why church attendance in Europe is most often lamentably poor. When a German pastor told us in a group session that he could not complain about church attendance since he preached Sunday after Sunday to 1,400 people and we inquired how large his parish was, he replied with considerable embarrassment, "30,000 souls."

IV

DIFFERENCES IN DOCTRINE AND PRACTICE

For Luther the Holy Scriptures were the inspired and infallible Word of God. The Confessions share Luther's position. It is true that Luther here and there voiced concerns about some O. T. and N. T. books and also noted what appeared to him to be inaccuracies in the sacred record. European students of Luther and the Confessions—and this became very apparent at the Bad Boll conferences—quite generally draw the inference that Luther allowed himself a large measure of freedom in his dealings with Holy Scripture, that he was most sensitive to its "human" side, and that, after all, Scripture was for him at least as human as divine. But this interpretation of Luther's attitude toward Scripture is unwarranted, as anyone can determine who has the patience to examine scores and scores of passages in which Luther speaks of Scripture, books of Scripture, and words in Scripture. He did rank James beneath Paul's Epistles because in his opinion it did not exhibit Christ with that clarity and fullness as do Paul's Epistles or John's Gospel and because he discovered in James a conflict with Paul's doctrine of justification by grace without the deeds of the Law. But it did not occur to Luther to regard James and other Biblical books apocryphal and to expurgate them from the canon of Scripture. Sometimes Luther made bold comments on certain words and phrases of Scripture. But, again, it did not occur to him to delete or deny to them divine origin. For him every word of Scripture was the Word of God even though the interpreter might have difficulty in ascertaining how this could be. He placed himself under the Word as its disciple, and not above the Word as its judge. Likewise the authors of the Lutheran Confessions regarded Holy Scriptures as the inspired and infallible record of God's revelation.

There are, God be praised, many Lutherans in Europe who believe Holy Scripture to be the inspired and infallible Word of God. They are to be found not only in the Lutheran Free Churches. We discovered

them also in the regional churches of Germany and in the Scandinavian countries. Dr. Hugo Odeberg, distinguished professor of New Testament interpretation at the University of Lund, made the statement in the final session in Göteborg: "Es gibt im Neuen Testament eine eindringliche Lehre von der Verbalinspiration." Nevertheless, one must record that most European Lutherans so stress the "human" side of Scripture that its "divine" character is practically set aside. From their point of view, Scripture suffers from the imperfections of every historical document. Whatever in Scripture does not deal directly with the way of salvation, has little or no relevance for the Christian faith. Since Scripture is a thoroughly human document, it compels us to assume that there are in it conflicting reports, lapses of memory, contradictions, and interpretations of the origin and nature of the cosmos which are false and must be discredited. Much of what appears to be a record of historical fact is myth, legend, the imagination of a fertile mind, allegory, the opinion of an author who was himself subject to all the crosscurrents of the social forces of his day. Therefore Genesis 1 to 3, or even Genesis 1 to 11, and books like Jonah and Job, though they teach important spiritual truths, are unhistorical. They must be divested of their mythological and allegorical dress and their messages stated in terms intelligible to the mind and language of our generation.

What is the attitude of European Lutherans to the Lutheran Confessions? That there has been in Europe a revival of confessional consciousness in these past decades is very evident. God be praised for it. In fact, it must be noted that Lutheran participants in the conferences cited the Latin phrasing of significant passages in the Confessions with an alacrity which overwhelmed the Missouri Synod delegates. One must also recognize the magnificent services which scholars like Edmund Schlink and Friedrich Brundstad rendered in their analyses of the theology of the Lutheran Confessions. It must also be recorded that for at least several decades world Lutheranism is laid under heavy obligation to the editor and publisher of *Die Bekenntnisschriften der evangelisch-lutherischen Kirche* (first ed., 1930; second 1952).

There are Lutherans in Europe who subscribe to all Lutheran Confessions and who take them most seriously. There are others who at their ordination were pledged on the entire Book of Concord but who do not take it seriously. There are still other Lutherans in Europe who subscribe to all the Confessions except the Formula of Concord. There are yet others who subscribe only to the Augsburg Confession and Luther's Small Catechism. For some the Augsburg Confession is

primarily a legal and political document. For them its chief value lies, so we were informed, in the fact that it established the right of Lutheranism to exist alongside Roman Catholicism. There are, finally, Lutherans in Europe who pay hardly more than lip service to the Confessions and who are more interested in Luther and his theology. That there are historical factors involved in these differing attitudes toward the Confessions is undeniable. But this is not the place to discuss them.

In the light of false attitudes of many European Lutherans to Holy Scripture and the Confessions as sketched above, in the light also of historical factors discussed above, it should not be surprising to members of our Church that our Bad Boll commissioners discovered in Europe points of view with respect to doctrine and practice which our Church does not share and which our commissioners were compelled to disapprove of and reject on Scriptural and confessional grounds. Before cataloguing these differences, we must note in fairness to the Lutherans with whom we met that though most of them did not accept our position on Verbal Inspiration with its decided accent on the divine side of Scripture, they nevertheless asserted time and again that they were guided in all matters of doctrine and practice by the sole authority of Scripture. This insistence appears, indeed, like a glaring inconsistency. Yet it must be recorded. Furthermore, in all conferences which this writer attended European participants were united in recognizing Jesus Christ as the Savior of mankind and confessing Him Lord in terms of Luther's explanation of the Second Article. In fact, the supreme honor paid Jesus Christ since Barmen, especially in Germany, has caused conservative European Lutherans to charge many Lutherans in the regional churches with a *Christusmanie*. This writer hesitates to support this charge. It rather seems that the current emphasis on Jesus Christ as the incarnate *Logos*, the Redeemer of the world, and the sovereign Lord of all creation is the reaction to the days now fortunately past when Germans were determined to peel off from the Christ of faith the "historical Jesus," but discovered that this venture necessarily led to a denial of the heart of the Christian faith. There is, furthermore, in European Lutheranism a loyal adherence to the Reformation emphases *sola gratia*, *sola fide*, *propter Christum*, and even to *sola Scriptura* in the limited sense, however, that Scripture alone is the authority in all matters pertaining to doctrine and practice, and that neither pope, nor councils, nor tradition, nor any form of enthusiasm can dethrone this authority or be granted equal status. Finally, except for a few individuals who propounded chiliastic views, European Lutherans hold fast to the eschatological hope as the Lu-

theran Church has always confessed it on the basis of Scripture and the Confessions. Professor Edmund Schlink's address at the assembly of the World Council of Churches in Evanston, August 15, on the theme "Christ the Hope of the world," was, so we should like at least to believe, approved by most European Lutherans though some may have not agreed with Schlink's thesis on the church's obligation with respect to current social and political problems. What, then, are differences in doctrine and practice which the Missouri Synod commissioners discovered at the Bad Boll conferences? In this report we must limit ourselves to a discussion of what we believe to be the most significant differences.

It was the general impression of the synodical commissioners that, in general, European Lutherans disregard and ignore the stress which Luther, the Confessions, Walther, and many other faithful Lutherans laid on the importance of making a careful distinction between Law and Gospel. This impression was definitely re-enforced by sermons which some of us heard in Lutheran regional churches. In many sermons we missed the emphasis on personal sin and guilt and the call to repentance. We also missed a clear and unabridged proclamation of God's grace in Christ. We gained the impression that perhaps Barth's inversion of Law and Gospel to Gospel and Law has had a terrifying effect on European Lutheran theology. Could this development be one of the reasons that church attendance in many localities in Europe is desperately poor? For if the Christian conscience is not aroused by the preaching of God's stern demands and the threat of His wrath and punishment, and if the sinner does not sincerely plead for mercy, how can the proclamation of forgiveness become truly meaningful to him?

We noted also a strong and, at times, excessive emphasis on the *viva vox evangelii* and some outspoken opposition to our presentation that the Spirit of God can and does encounter the sinner who is engaged in reading and studying the sacred record. The suggestion that a Japanese who reads and ponders the New Testament but has never heard the Gospel preached can come to a recognition of his sin and God's grace seemed to most European participants preposterous. When we countered that they ought to urge upon the *Württembergische Bibelanstalt* in Stuttgart, which prints and distributes Bibles, New Testaments, and devotional literature, not to distribute these among people who have never heard the Gospel, they seemed perplexed.

There has been a great deal of discussion in European theology

regarding the so-called "third use of the Law" (cf., Article VI of the Formula of Concord). In general, so it appeared, Lutherans in Germany question, or even reject, this use of the Law and insist on finding support for their position in Paul and in Luther (cf., Wilfried Joest, *Gesetz und Freiheit*; also Werner Elert, *Das christliche Ethos*).

On the practical level, Lutherans in Europe, though granting with us the Scriptural and Lutheran doctrine of the universal priesthood of believers, seem to find it most difficult to make it function. One cannot escape the impression that Lutheran churches in Germany are very largely churches of the clergy. This is true in the strictest sense of the Roman Catholic Church in Europe. Though we hazard no inference, yet it seemed strange to us that the priest who preached in the magnificent St. Eustachius Cathedral in Paris on August 8 of this year himself took up the collection. Professor James H. Nichols correctly observes in his *Primer for Protestants* (p. 58f.): "The Lutheran Church also became, like the Roman Catholic Church, and despite its first prophet, a church of the clergy. The temptations of clerical authority made themselves felt among Lutheran clergy and superintendents."

Most European participants in the conferences seemed in agreement with our doctrinal principles on close communion and church discipline. But in view of denominational pressures it seems difficult for many Lutheran pastors and congregations to convert these principles into practice. It happens that children are baptized in the Lutheran faith, confirmed in the Reformed faith, and married by a pastor of the Union (*unierte Kirche*). Surely, this is no reason why a Lutheran congregation should be indifferent to close communion and church discipline. Yet one can appreciate the problems that would arise if these congregations were suddenly minded to enforce these principles. We advised the pastors to preach Law and Gospel and patiently to educate their parishioners to understand the Scriptural basis of these principles, but also to persist in their efforts to achieve also these goals of a Lutheran congregation in faithful obedience to Scripture and to the Confessions.

Most Lutheran churches in Europe have manifested a genuine interest in the ecumenical movement. That is one reason why they joined the Lutheran World Federation in 1947 and the World Council of Churches in 1948. No one will question that this action has helped in a measure to consolidate Lutheran thought and that it compelled research into, and further clarification of, the Lutheran faith. It has, however, not resulted in the unity of faith in the sense in which our

fathers conceived of it in terms of Article VII of the Augsburg Confession. To what extent the Theological Commission of the Lutheran World Federation will succeed to bring about this unity, remains to be seen.

V

RESULTS

We noted above that a total of about 1,800 European Lutherans attended the "Bad Boll" conferences in the summers 1948 to 1954. They represented a wide geographical area. Many participants took extensive notes during the sessions and upon return to their parishes addressed pastoral conferences and parish groups on their experiences at the conference, wrote about the conference in their local paper or in official organs of their church body, and also frequently expressed their impressions to officials of our Church and to commissioners of our Church who were present at the conference. To publish all the communications which have come to the desk of Dr. Behnken, Dr. Harms, Dr. Lawrence Meyer, and other Bad Boll commissioners would necessitate a sizable volume. Though most communications were in the nature of "Thank you" letters, some critically analyzed the program of the conference. That many participants did not agree with all statements made by our commissioners was to be expected. That occasionally violent objection was raised regarding the rightness of our position was also to be expected. The miracle of God's grace was the singular agreement in more areas of theological thought than some of us had anticipated. Another miracle of divine grace is the undeniable evidence that the seed sown in the early Bad Boll conferences fell on fruitful soil. Pastors who were present at one of the first conferences and again participated in a later conference were happy to inform us that they had in the course of time been led by the Spirit of God to come to full terms with our views on doctrine and practice.

In any case, it must be said with thanks to the Lord of the Church that our Synod accomplished what it set out to do when it planned and arranged these conferences. It did acquaint European Lutheranism with the doctrine and practice of our Church, and it may be certain that the doctrine and practice of our Church is now understood in many areas of Western Europe and in Eastern Germany. European Lutherans have learned through these close contacts with our Synod that our Church is concerned only about rightly interpreting the Scriptures and about preserving the precious theological heritage bequeathed to Lutheranism in the Lutheran Confessions. It is true also that members of our Church who had the privilege to attend the Bad Boll confer-

ences became acquainted firsthand with the doctrine and practice of European Lutheranism. But they had other rich experiences. They learned to know authors and publishers of important Lutheran literature. They had occasion to observe the relation of Lutheran groups in Europe to one another. They became acquainted with schools of theological thought, with significant features of ministerial training, with the ministry of mercy as this is carried on by Lutheran churches in Europe, with the status of Christian education, with types of church organization, and with recent theological and historical developments. Perhaps there is a grain of truth in the observation which we recently heard: "Some synodical leaders of this generation know as much or even more about European Lutheranism than did the fathers and founders of our Synod." Finally, the conferences in Europe succeeded not only to keep but also to strengthen the unity of the Spirit in the bond of peace between our Synod and the Lutheran Free Churches in Europe. It means much to them, as it does to us, to know that we all are standing "fast in one spirit, with one mind striving together for the faith of the Gospel" (Phil. 1:27).

We who are privileged to teach at our seminaries have discovered that in Europe the scientific study of theology is sometimes totally divorced from its functional significance. We have become persuaded, on the one hand, that our seminaries must attempt to provide the best theological training and education possible, must adequately equip our students with the tools indispensable for Biblical research, and must introduce them to the rich legacy of Christian thought which has accumulated since the days of the Apostles. But we are also persuaded that our seminaries must aim to equip students with the skills which they will need for successful work in diversified areas of the Gospel ministry, to fill their hearts with an undying love of Christ and His church and with the zest and zeal to bring the Gospel of the crucified and resurrected Christ to the uttermost parts of the earth. It will be a sad day for our Church when its seminaries fail consciously and courageously to pursue both objectives.

In conclusion, it is this writer's firm belief that it will be to the detriment of European Lutheranism if it disregards and ignores the theology of our Church. This is not an idle boast. This is a statement of faith. We entertain the hope that this will not happen. We believe that the Bad Boll conferences have left an abiding impression on European Lutheranism, an impression which will in the course of time express itself in a rededication to, and a reaffirmation of, all the principles of confessional Lutheranism.

St. Louis, Mo.

Studies on the Swedish Gospels

FIRST SUNDAY IN ADVENT

LUKE 4:16-22

The Text and Its Central Thought.—This pericope marks the commencement of Jesus' public ministry and indicates its course. Jesus, as it were, announces the program for the drama of salvation, which is now to be enacted in His person.—The scene was the synagog at Nazareth with its familiar boyhood associations. At the point in the synagog service devoted to a free lection from the Prophets, Jesus rose and read the first two verses of Isaiah 61. (Luke's version seems to be a loose rendering of the LXX. The second clause in the A. V. is not original.) Jesus later alluded to this same passage in giving a testimony of evidences to the disciples of John the Baptist (Matt. 11:4 ff.). This prophetic passage, therefore, gives us an insight into Jesus' own understanding of His mission. He had been anointed by the Lord with the Holy Spirit to be the Messiah, the Christ. (Cf. the prominence of the Spirit in the first chapters of Luke—1:35; 3:22; 4:1, 14.) The threefold office of the Anointed One can be deduced from this passage without unduly straining the words: As Evangelist He is the Prophet; as Healer, the Priest; as Emancipator, the King. In Him the "acceptable year of the Lord" had begun, the "year of the Lord's favor," the time appointed by God for His visitation of grace. The promises of this passage appear, in part, to be stereotypes of the jubilee year (Leviticus 25). In Jesus, then, the time of jubilee had dawned, spelling release for captives, good news for the poor, etc. Some of these promises found a literal fulfillment in the healing ministry of Jesus. But to restrict the application to these instances is to abbreviate the ministry of Jesus into meaninglessness. The poor are the beggars who deserve nothing at God's hands, but who receive all through the good news of God's gift of grace in Christ; the blind who receive their sight are those who in Christ have become aware of the nearness of God's love, etc. Above all, the word *aphesis*, twice used, and translated "deliverance" and "liberty," must receive its deeper meaning of "forgiveness." The cross, the instrument of forgiveness, casts its shadow over this pericope in the rejection of Jesus by His townsmen. They could not deny the power of His words and the greatness of His Gospel, but they were not prepared to yield to His claim. By accounting for Him as Joseph's son, they thought they could dis-

count Him. They thought they knew all about Him and knew nothing at all.—A central thought for this text is: "Jesus, the Anointed One, brings the grace of God to men in His work as Evangelist-Prophet, Healer-Priest, and Emancipator-King."

The Day and Its Theme.—The Propers for the day are especially well unified. They all sound the Advent note of glad expectancy. The theme proposed by the Swedish lectionary is "The Coming of the Lord to His Church." This might well be substituted for the suggested theme in the appended outline.

The Goal and Purpose of the Sermon.—To awaken Advent longing and Advent joy by proclaiming the Christ who has come as the Christ and still comes to His church in full redemptive power.

Sin and Its Fruits to Be Diagnosed and Remedied.—If the coming of the Advent Lord is to mean more to our congregations than it did to the Nazareth congregation, then our people must be led to identify themselves with the "poor," the "captives," and the "blind" of the text, and that, first of all, in their poverty, captivity, and blindness. Imagination and examples of local wickedness should enable the preacher to load these terms with specific content.

Opportunities for Explicit Gospel.—In this text we have the good news as Jesus preached it and as He lived it. If it is at all textual, a sermon on this text will proclaim the glad tidings from beginning to end. To avoid sweet generalities, however, the preacher must translate the poetry of the prophetic promises into the bitter terms of the life that Jesus lived and the death that He died. The good news is not just something that Jesus said; it is something that He did. In the suggested outline, division IIB would emphasize the meaning of Christ's death in the act of redemption, IIC the meaning of the resurrection.

Illustrations.—Isaiah 61—63 offers rich and varied amplification of the key prophecy. The people of Nazareth are an example of blindness; the widow and Naaman in the following pericope are illustrations of God's grace to the believing church.

Outline

Needed: Another Advent!

- I. The church today is a church in need.
 - A. A bankrupt and beggar congregation is in need of comfort.
 - B. A blind and bruised congregation is in need of healing.
 - C. An embattled and captive congregation is in need of deliverance..

II. The Advent Lord is the answer to the church's need.

A. As the Prophet (Evangelist).

B. As the Priest (Healer).

C. As the King (Emancipator).

Seattle Wash.

WALTER BARTLING

SECOND SUNDAY IN ADVENT

LUKE 12:35-40

The Text and Its Central Thought.—Our text is part of a longer discourse given by Jesus when a certain individual asked Him to render judgment in a question of inheritance. (Ch. 12:13 ff.) After refusing to render judgment, Jesus asks the people to consider that a man's life does not consist in worldly treasure, but in his being rich toward God. Ylvisaker in *The Gospels* tersely gives the train of thought in the words: "The believer shall not be disturbed for the things of this life, (1) because he shall be filled with trust in the heavenly Father, vv. 22-30; (2) because the believer, instead of losing himself in the affairs of this world, shall fix his mind upon the greater blessings and treasures which he knows shall be his when the Lord comes, to whom he has dedicated himself, vv. 31-40." If our valuables are stored in heaven and our hearts desire earnestly the things that are above, then we shall gladly heed the Lord's exhortation to be ever prepared for the coming of the Lord's return (vv. 35, 36).

By holding out a gracious promise (vv. 35-38), the first parable encourages us to be ready. The second parable warns against a failure to watch (v. 39).

Our text speaks of three items regarding readiness for the Lord's coming: (1) the actions of those who are ready; (2) the constant readiness; (3) the blessedness of those who are ready.

The greater part of this discourse is also found in the Sermon on the Mount. Jesus, the great Teacher, emphasizes and repeats those truths which He knows are important. Jesus treats the same subject also in Matthew 24 and 25.

The Day and Its Theme.—Rom. 15:4-13 speaks of being of one mind with one another, a quality to be found in Christians as they look forward in hope to the day of Jesus Christ. It is characteristic of a Christian that he is constantly ready for the Lord's coming. Luke 21:25-36 describes the signs of the Lord's return. Both the Introit and the Gradual speak of the Lord's coming, and the Collect refers

to readiness for the Lord's coming. All fit well the theme for the day "Waiting for the Day of the Lord." Our text agrees well with the monthly theme of *Parish Activities*, "The Coming of Christ and the Conquest of Social Evils." Constant readiness for the Lord's return will eliminate the social evils of today, particularly the crass materialism and the emphasis on the obtaining of earthly possessions as necessary for happiness. (Labor and management, Communism, and the wrong ideologies prevalent also among our people.)

The Goal and Purpose of the Sermon.—To focus the lives of the hearers on the eternal values that continue when Christ returns; to bring them to live their lives so that they are ready to receive the Lord at His coming; to further the hearers in the practice of the real stewardship of life.

Sin and Its Fruits to Be Pointed Out and Corrected.—The materialism of today, the setting of our hearts on gaining and keeping the earthly things of life; the failure to place first things first, particularly in the pre-Christmas season, when the world emphasizes the getting of material possessions; losing oneself in the affairs of this world so that one has no time for the things of the Lord; the wrong goals and purposes in life that result in many of the social evils of today.

Opportunities for Explicit Gospel.—In describing the blessedness of those who are ready, we have opportunity to present the blessings of heaven. The Lord's verdict of "blessed" is based, not on what the servants have earned, but on what the Lord does for them. The entire admonition is directed to the disciples and presupposes faith in the Lord Jesus. V. 28 of the Gospel refers to this blessedness as redemption. The term "Son of Man" offers opportunity for stating for whom we wait—the Savior.

Illustrations.—The text provides a variety of pictures: the servant prepared for his master's return; the master becoming the servant and ministering to his servants; the references to the various watches of the night; the thief breaking into the house unexpectedly. Selected instances from life that show the materialism of today.

Outline

Be Ye Ready for the Coming of the Son of Man.

I. How?

- A. By turning aside from all materialism, from making worldly things our chief concern.
- B. By turning in faith to the Lord Jesus and rendering faithful service. (Speak of proper goals and attitudes.)

II. When?

A. We know not the time of His coming.

B. We must therefore be ready always.

III. Why?

A. If we are not ready, He will come as a thief in the night to our sorrow.

B. If we are ready, He comes to bless us with His redemption.

Springfield, Ill.

LEWIS C. NIEMOELLER

THIRD SUNDAY IN ADVENT

MATT. 11:11-19

The Text and Its Central Thought.—This text and its parallel of Luke 7:24-35 follow the account of Jesus' answer to John's question and His tribute to John's work. Whether we are willing to admit that John himself had doubts brought on by his sojourn in prison or prefer to believe that the doubts belonged to John's disciples, in either case Jesus' answer is very important to the understanding of our text. It points to His own works as prophesied by Isaiah, showing that His works prove His Messiahship. While John's messengers are still within earshot, Jesus gives His testimony concerning John as His forerunner.

Our text emphasizes that whereas John was great, yet the humblest member of the kingdom of heaven is greater. "From the days of John the Baptist until now" implies the success of John's work in throwing open that kingdom. He so prepared the way that men were eager to enter the Kingdom. The Lucan statement (Luke 16:16), with the same verb *biazetai* shows the reason for violence in entering the Kingdom. The Kingdom is not ill treated, but is stormed by determined men who do not care what force they use to attain their goal. Our Lord describes the enthusiasm which John has instilled into some souls, and He emphasizes the need of such enthusiasm on the part of His hearers. In v. 13 Jesus shows that John, in one sense, closed the epoch of the Prophets. By pointing to Christ Himself John was revealing the grace of God which the Prophets had foretold. Hence he is more than a Prophet. But Jesus doubts in v. 14 whether it will be clear to the people, even when stated plainly, that John is the "Elijah." They will have to accept all the implications, including His own Messiahship, to understand. Jesus (v. 15) urges them to use their ears to hear in order to gain spiritual understanding.

In vv. 16 ff. Jesus gives two illustrations to show how both He Himself and John were being rejected. As children in the market place refuse to join playmates in wedding and funeral games, so the people refused the Messiah and His forerunner. John came in strict austerity; the people said he was crazy (Phillips) and would not mourn and repent. Jesus came in the joy of the redeeming Messiah and in Gospel liberty; the people called Him a drunkard, a pig, and a friend of sinners, and would not accept Him as Redeemer.

The last line in our text gives some textual difficulty. The Sinaiticus, the Vaticanus in the original hand, and some of the versions have "works" (*ergōn*). Nestle is of the opinion that the common reading "children" (*tekñōn*) was carried over from Luke. Both words make sense—the one emphasizing the works which Divine Wisdom performs, the other the persons whom Divine Wisdom influences. Our Lord is saying that God's wisdom is justified in the minds of men by its results. He probably means the moral results seen as changes in the lives of the publicans and sinners just mentioned. Cp. 2 Cor. 5:17; Gal. 6:15.

The context continues with our Lord pronouncing woes on cities which have rejected His and His forerunner's work.

The central thought of our text is: "True hearers of the Word recognize God's message, eagerly enter the rule of the Messiah, and bring forth fruits of repentance and faith."

The Day and Its Theme.—The Third Sunday in Advent has "The Forerunner of the Lord" for its theme. The Gospel, Matt. 11:2-10, immediately precedes our text. It tells the story of John's inquiry about Jesus and leads naturally into our text. The Epistle, 1 Cor. 4:1-5, emphasizes the need for faithful stewards of the Word. Present-day Christians and preachers are to be the forerunners of Christ, who is coming again to reveal what is in men's hearts. This fits in well with the monthly theme of "The Coming of Christ and the Conquest of Social Evils." The Introit emphasizes the freedom from worry, the gentleness, and the joy of such witness to the imminent coming of the Lord. The Collect prays for an enlightened heart. The Gradual establishes the source of light and strength in the reigning Shepherd of the flock.

The Goal and Purpose of the Sermon.—To bring the hearer to a new awareness of his work of preparing the world for the coming of Christ by witnessing to the Savior by word and deed.

Sin and Its Fruits to Be Diagnosed and Remedied.—The rejection of Christ by the world; the indifference of the professing Christian,

shown by his lack of enthusiasm in placing his life under the rule of God; the apathy of the professing Christian, shown by his failure to make his life a personal witness against social evil.

Opportunities for Explicit Gospel.—The Gospel for the Day shows the works of Jesus as proof of His Messiahship, including the preaching of the Gospel, *i.e.*, Himself as the suffering Servant. V. 19 of the text shows Jesus as Friend of sinners and testifies to the results of the Gospel as the power of God unto salvation. Further, v. 12 shows that the realization of Jesus the Redeemer makes men bold and eager to enter the Kingdom.

Illustrations.—Describe the setting and audience of the incident; the work of the Forerunner and of the Messiah; John in prison for testifying against the social evil of King Herod; Jesus' testimony against evils in the Temple and world. Use the example of playing children in the text. Make use of the dramatic possibilities in vv. 18, 19 of the text. Show the Christian as light of the world and salt of the earth. Direct application to hearer's opportunities to witness against social evils. Remember the exhortation of the Epistle for the Day. Compare first and second comings.

Outline

"Let us as true hearers of the Word joyfully open our hearts to God's message, eagerly enter the rule of the Messiah, and zealously bring forth fruits of repentance and faith as witnesses against social evil."

- I. True hearers receive God's message.
 - A. Vv. 18, 19 a: The world rejects the Word and Jesus.
 - B. Vv. 13-15: Let us open our hearts to the power of God.
- II. True hearers eagerly enter the rule of the Messiah.
 - A. Vv. 16, 17: Bad hearers are indifferent.
 - B. V. 12: Let us be eager to live for the Kingdom.
- III. True hearers bring forth fruits of repentance and faith.
 - A. Bad hearers do not bear fruit.
 - B. V. 19 b: Let us zealously show forth our fruits to a world in need.

Conclusion: May our witness be heard as we prepare the way of the Lord's Second coming!

Introduction: The difference between hearing and understanding.
Suggested Hymns: 63, 64, 65, 66, 68, 134, 272, 482, 605.

Mascoutah, Ill.

WILLIAM E. GOERSS

FOURTH SUNDAY IN ADVENT

JOHN 5:31-39

The Text and Its Central Thought.—Jesus is discussing His own person and work with the Jews who had begun to persecute Him (v. 16) because He had healed the man at Bethesda on the Sabbath and "made Himself equal with God" (v. 18). The Savior's rejoinder has little to say on the question of healing on the Sabbath, but much on the relation of Jesus as the Christ to the Father. This relation is one of giving the life of God to men and of judging the world at the resurrection (vv. 24-28). Jesus now adduces evidence that His bland claim of being God's Son and Life-Giver is credible. V. 31: without such witness from without, His assertions concerning Himself will not be accepted. The Lord adduces two witnesses: John the Baptist and God the Father. V. 32: "another beareth witness" seems to refer to John the Baptist (vv. 33 and 36), thus beginning with a lesser and moving to a greater. The Jews appealed to John for witness concerning Jesus, and he gave it—"to the truth"—identifying Jesus with the Messiah in the redeeming plan of God (v. 33). Others assume that v. 32 speaks of the witness from God Himself (vv. 36 and 37). That testimony (v. 34) which Jesus Himself receives and which causes Him to be conscious of Himself as from the Father (vv. 19-23) is from God Himself; it is that testimony which they should observe. They should be willing to do so, since for a while they were willing to observe the witness of John (v. 35). The Father witnesses to and about Christ in two ways: v. 36, the works which He enables Christ to do and charges Him to accomplish; cf. vv. 19, 20, 25, 27, 30. These works are not merely marvels, but they are demonstrations that Christ is the Messiah, the one whom God has sent (vv. 36, 37); the highest demonstration that Christ does the Father's work is that He goes to the cross (John 13:31, 32; 14, 2). This witness of the Father's to Jesus as the Christ is one that must be corroborated by the voice and Word of God. Jesus' enemies through their very unbelief indicate that they had not been hearing that voice (vv. 37, 38); otherwise they would believe in Jesus as the Christ. The Word of God must actually "abide" in a person, take root there, and that the enemies had not permitted. They had been searching the Scriptures, expecting to find life in them; but they had not realized that they speak of Christ, nor had they come to Him (vv. 39, 40).—The central thought: "The Father witnesses that Jesus is Life-Bringer, by the deeds which Jesus does and by the Scriptures, which speak of Him."

The Day and Its Theme.—The Epistle reminds of the Lord's judgment and His quality as Giver of peace. The Gospel describes the

witness of John the Baptist to Jesus. It stops short of John 1:29, which is the interpretation of his own witness and the remainder of the work which the Father sent the Son to do. Introit is general, likewise the gradual; the collect refers to the spiritual coming of Christ into the heart. The Swedish Lectionary suggests as theme for the day "The Lord Is at Hand." The accent on the second coming can be rendered more explicit in the modified theme: "The Father witnesses to Jesus as Christ by sending Him to redeem and to judge, as the Scriptures have testified." (The theme of *Parish Activities* can well be left unstressed in this service, instead concentrating on the hearer's final preparation for the Christmas message.)

The Goal and Purpose of the Sermon.—To have the completed work and promised judgment of Christ, and the testimony of the Scriptures to Him, work in the hearer the continuing faith that He is Redeemer and Lord.

Sin and Its Fruits to be Diagnosed and Remedied.—The unbelief of the Jews negated even their acceptance of Scripture. They concerned themselves with His philanthropic deeds, with envy or hatred, and neglected to see what they told of His being sent by the Father.

Opportunities for Explicit Gospel.—The works of Christ by which men see that the Father sent Him—climaxing in the act of the redemption—convey the explicit Gospel. To support this comes an array of Old Testament references to the Messiah, which the congregation has been reviewing during Advent. Make clear that to know and accept the Scriptures and not find Christ is death; but to find Him there, life.

Illustrations.—Exploit the visual values of the narrative: Jews, believing in the inspiration of the Scriptures, not finding Christ. Correlate with the drama of John the Baptist. Christ's analogies for Himself: Matt. 21:37; Paul: Phil. 2:5-8. The Scriptures: Luther: the cradle in which the Baby Jesus lies.

Outline

The Father witnesses to Jesus as Christ by sending Him to redeem and to judge, as the Scriptures have testified. (Title: God says: "Jesus is the Christ!")

I. Jesus says: "I am the Christ."

- A. Modern scholars are uncertain whether Jesus claimed to be Christ.
- B. But His enemies resented especially this, that He so claimed.
- C. Our problem may be that we mouth the words, but feel little moved by their meaning: He is Redeemer, Lord, Judge.

II. John the Baptist said: "He is the Christ."

- A. On this Sunday we put ourselves in the position of those awaiting the Christ and see John point to Jesus.
- B. But we need not be content with mere human testimony.

III. God the Father says: "He is the Christ."

- A. He gave Him His own works to do. Not merely miracles of healing and power; but above all, the task of redeeming the world and the work of the last Judgment.
- B. In the Scriptures the Prophets of the Old Testament, and since then the New Testament writers, say: "He is the Christ."
- C. Can we accept this testimony? God works faith in us provided that we actually ponder Christ's working our redemption, actually see the Scriptures tell of Him.

St. Louis, Mo.

RICHARD R. CAEMMERER

CHRISTMAS DAY

MATT. 1:18-24

The Text and Its Central Thought.—The lesson itself hands us its purpose on a silver platter. It tells us that the birth of Jesus Christ was on this wise. Without any question it aims at giving us the manner of Jesus' birth. This wouldn't make too bad a theme. At least it seems to suit Matthew quite well for this section. A very strong cue is given us immediately when we are brought into contact with poor Joseph, no doubt the man who throughout this entire narrative acts as our representative. With all of the natural reactions that a good and pious man like him would have to his pregnant fiancée, we don't have to stretch a point to find our natural reactions to the virgin birth of Jesus. But God is gracious beyond providing the Savior: He sends His angel to set Joseph straight, even as He still sends His "good angel," His "evangel," to proclaim to us the real facts of the case. All the way through this sermon it would be well to remember that the Gospel, the *euangelion*, always gives us God's side of the story and therefore the real facts of any case. Too often it is the Gospel that to us appears unbelievable—because of our sin. All of our rationalizing without taking God into consideration, without making use of the provisions which come from Him, without trusting in His Jesus, who is born by the power of the Holy Ghost, what we

do and aspire to and concoct is what is really unbelievable in the light of the Gospel. Here is one of the real evils of our day: the greatest manifestations from God can be perverted by us to materialistic and selfish ends. Think only of what we do with Christmas and Easter. Thus all evil is essentially a perversion of some gift of God. The evils mentioned merely indicate that we can pervert even the highest, just as surely as Joseph was going to put Mary away and would have done so had he not believed the Word from God. Because that which is born of Mary is by the Holy Ghost, He can be called JESUS, for only as One born not by the will of man, but of God could save His people from their sins. Only as that which is conceived in Mary is conceived by the Holy Ghost, can we know Jesus as Emmanuel, God with us. A central thought for this text would be: "Jesus is truly the Son of God and thus the Savior, God with us. Whoever regards Him as anything else sees no more than Joseph did with his natural and sinful eyes."

The Day and Its Theme.—Titus 2:11-14 announces the glorious appearing of the great God and our Savior Jesus Christ, while Luke 2:1-14 shows us the manner of His appearing, so utterly contrary to our human expectations. Introit, Collect, and Gradual emphasize the Godhead of the Savior so that we can petition God through Him to set us free from the yoke and bondage of our sin. The Swedish Gospel selection for Christmas takes us back just a step farther, and we see the working of God through the Holy Ghost to bring about this birth of our Lord through the Virgin Mary. Here then we are brought to the miracle of the Incarnation, God made flesh so that we may know Jesus as the Savior of sinners. *Parish Activities* relates the coming of Christ to the conquest of social evils. This, too, is possible in the full sense of the Word of God only if Jesus is Emmanuel, conceived by the Holy Ghost, born of the Virgin Mary, for only so can He be the Victor over all evil, personal and social, for the social is merely the extension of the personal.

The Goal and Purpose of the Sermon.—To bring the hearer to believe that the Babe of Bethlehem is the Son of God, coming down to us at infinite personal cost, to save us from our sins. To believe this Gospel is everlasting life.

Sin and Its Fruits to Be Diagnosed and Remedied.—Essentially we are all like Joseph by nature, creatures of sense and sight. Thus, when we read the Gospels, we are very apt to see so much of the human in Jesus that we forget His divine origin. Similarly we can take so much of what the world makes of Christmas that we do not see what God

prepared on Christmas. This is more than possible as we go about this whole matter of our faith in a natural instead of a God-revealed way, or as we go about it in a formalistic, take-for-granted instead of an angel-proclaimed way. We need to recover our sense of awe at what God has done. We need to approach with hearts of faith, which alone are truly appreciative hearts.

Opportunities for Explicit Gospel.—All this was done that God's Word of old might be fulfilled. God does more than turn the world upside down to keep His Word. We could never come to God; here is Emmanuel, God with us. We could not save ourselves; here is the One whom you must call Jesus, for He shall save His people from their sins.

Illustrations.—Picture well the frame of mind of Joseph as described in v. 19. He must have been almost frantic. Thus we find ourselves with deeply disturbed minds and hearts, weary and heavy laden, until we find from God that which is born of Mary is by the Holy Ghost, Jesus, the Savior of sinners. What Thomas was brought to by the resurrection, that we must do as we kneel at the manger: by faith declare of the Babe, "My Lord and my God." The remarkable obedience of Joseph should not go unnoticed. It is practically a characteristic of him. The angel says, and Joseph does. What is the obedience of our faith?

Outline

The Birth of Jesus, the Savior of Sinners.

I. The miracle of it.

- A. It was the fulfillment of prophecy, v. 22.
- B. Explicitly stated that it was by the Holy Ghost, vv. 18, 20.
- C. God uses an angel to convince Joseph, v. 20.

II. The purpose of it.

- A. That the Scriptures might be fulfilled, v. 22.
- B. That God might be God with us, v. 23.
- C. That we might be saved from our sins, v. 21.

III. The Christian reaction to it.

- A. Faith—calling His name Jesus, v. 25.
- B. Obedience—doing as God bids us in this Gospel, v. 24.
- C. Sacrifice—setting ourselves aside for this Jesus, vv. 19, 24, 25.

Minneapolis, Minn.

WILLIAM A. BUEGE

SERMON STUDY FOR THE SUNDAY AFTER CHRISTMAS

MATT. 2:13-23

The term "Sunday *After* Christmas" signals a psychological anticlimax. "After" often leaves us with that letdown feeling. This is one of the "low Sundays" of the church year, like the Sunday after Easter. It ought not be. The overemphasizing of the material celebration of Christmas leaves us weak and weary. True spiritual considerations of the Savior's birth leave us eager and ready to go for the Lord.

The Bible account of the after-Christmas story shows no weak and weary believers. Those who worshiped at the manger were eager and ready to go. They waited for further direction from the Lord. Theirs is the story of

GOD'S POWER TO DIRECT LIVES

I. God's power directing the people of the text.

A. The Wise Men departed (v. 13 a). They followed God's directions.

B. The Angel spoke to Joseph (vv. 13-15).

1. Joseph had a direct command to flee to Egypt, different from our vague dreams.
2. "Until I bring thee word" — God promises future direction. When He opens one door, you walk through. He tells you where to go on the other side.
3. "Herod will seek . . . to destroy." God protects against enemies.
4. "Out of Egypt I have called my Son." Here is fulfillment of prophecy by people who were not aware of their part in the fulfillment.

C. Even Herod's wickedness was turned to good (vv. 16-18).

1. Herod was tricked by wise men.
2. The massacre of innocents was fulfillment of prophecy Herod did not know.
3. The fact that God predicted Herod's wickedness does not absolve him from blame.

D. The angel directs Joseph out of Egypt (vv. 19-22).

1. It was safe to return. Herod was dead.
2. At first Joseph was not given a specific locality — only "the land of Israel."
3. When fears were expressed, God specified Galilee as the place to go.

E. The family settled in Nazareth.

1. Remained there until the beginning of Jesus' ministry.
2. Think of God's direction for remarkable prophecy fulfillment.
 - a. Was to be born in Bethlehem — Micah.
 - b. "Out of Egypt have I called my Son."
 - c. "He shall be called a Nazarene."
 - d. No one before Jesus' time could have imagined how God would direct His people to fulfillment of these seemingly conflicting prophecies.

Appl.: We are deeply impressed by the hand of God guiding the movements of the people in the text.

II. God directs men today.

- A. All of us have personal experience with God's direction in our lives.
 1. Relate story of one of congregation members.
 2. Relate personal story.
- B. We have promise that "all things work together for good to them that love God." We know from experience that God has not forgotten this promise.
- C. God directs not only individual lives but also groups.
 1. The family.
 2. The congregation.
 3. The nation and social order. God's hand in history. See *Parish Activities*.
- D. A good education must teach how God directs lives. Public education fails in this purpose. Only Christian schools can really educate.

Appl.: May the story of Christmas leave us eager and ready to go. When God opens doors, we walk through.

Baltimore, Md.

GEORGE H. SOMMERMEYER

SAINT STEPHEN THE MARTYR'S DAY, DECEMBER 26

ACTS 6:8-15 and 7:54-60

A saint's day in the Christmas season is neither a novelty nor a rarity. "The early church held Stephen in high honor as the first martyr and in the fourth century it appointed December 26 as his special day"

(Reed). The observance of December 27 as the Day of St. John the Apostle and Evangelist dates from the sixth century. And the Holy Innocents (December 28) have been commemorated since ancient times after the manner or order of the saints. In fact, apart from Christmas there are no saints: the communion of saints is the holy church of the holy Child. Gal. 3:26: "Ye are all the children of God by faith in Christ Jesus."

All that the Bible tells us about Stephen is in Acts 6:5 to 8:2; 11:19; and 22:20. His name heads the list of the first deacons of the church, with a special note added, telling us that he was "a man full of the Holy Ghost" (Acts 6:5). See also Acts 6:10 and 7:55. Paul might have been thinking also of Stephen when he wrote Rom. 8:14-18, with its repeated reference to the Spirit and to glory after suffering. In Acts 6:8 Stephen is again singled out for special mention: "Stephen, full of faith and power, did great wonders and miracles among the people." The fact that he was an outstanding man is borne out also by the array of those whom he successfully resisted in dispute (Acts 6:9-10). And when his enemies resorted to false charges of blasphemy, he defended himself masterfully and at great length, with the assurance of faith and heaven written plainly in the features of his face (Acts 6:11-7:53). His persecutors, however, proceeded from false charges to violence (Acts 7:54-60). But they could not prevent him from catching a brief preview of the glory which was awaiting him in heaven. The path to eternal glory leads but *through* the grave. Stephen's death by stoning was witnessed by young Saul, who later, in turn, in his maturity, became Paul, the great missionary to the Gentiles. The persecution that arose in connection with the martyrdom of Stephen caused the Christians to scatter abroad throughout the region of Judea and Samaria, and Christian congregations were established in these districts. "The blood of the martyrs is the seed of the Church" (Tertullian).

Surely it is appropriate for the church to take note of this fact in connection with the birth of Him who came to found the New Testament church and shed His own holy, precious blood for it. "One senses a certain propriety in commemorating the first martyr on the first day after the nativity of the King of martyrs. . . . St. Stephen, stoned by the Jews, ascended on high because our blessed Lord, praised by the angels, had descended here below. 'Glory to God in the highest,' the holy angels joyfully sang yesterday; today (we recall that) they triumphantly took Saint Stephen up in their midst. Alone our Lord

came down from heaven and humbled Himself in order that He might exalt His warriors on high." (Ressel.)

This suggests some of the rich material which can be effectively woven into a seasonal sermon. But remember that in this season the people are hearing more sermons than at most other times of the year. Therefore keep your theme and outline as vivid, brief, and simple as possible, e.g.,

Stephen — a Christmas Saint

He is an example for us in (1) *Faith* (Acts 6:5, and 8; cf. Rom. 8:14-18, Acts 6:9—7:59; cf. 1 Peter 5:8,9); (2) *Love*. His love is in evidence in his work. As a deacon he helped to administer the charity of the congregation at Jerusalem (cf. Matt. 25:34-40). He showed a spirit of forgiveness over against his enemies (Acts 7:60; cf. Luke 23:34 and Matt. 5:44).

Conclusion: 1 Peter 5:10-11.

A Collect for the Day

Grant, O Lord, through the power of Thy Holy Spirit, that, like Stephen Martyr, we may be filled with Christian love toward all men and with the confident assurance of that faith which, also amid the sufferings of this present time, steadfastly beholds the glory that shall be revealed in us; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

Additional references: *Lutheran Witness*, Dec. 22, 1953, pp. 10, 13; *Lutheran Chaplain*, December, 1951, pp. 38-40; Reed, *Lutheran Liturgy*, pp. 496, 497.

Pitcairn, Pennsylvania

LUTHER POELLOT

THEOLOGICAL OBSERVER

PERSONAL SOUL-WINNING

During the past summer the *Sunday School Times* devoted several issues to a description of what lay behind the ardency of the outstanding men whose work has become a pattern of accomplished personal soul-winning. The analysis shows the following fundamental characteristics: A deep conviction of the truth that salvation is alone in Christ, who earnestly desires to save all sinners; constant communion with God through prayer and the study of the divine Word; a keen awareness of indebtedness to the Lord for the supreme blessing of salvation conferred on the believer; a holy desire to imitate Jesus in His ceaseless endeavor to seek and save that which is lost; finally, the ability to recognize values only in their relation to the life that is eternal.

These characteristics are not stated in so many words, but they are reflected in what the great soul-winners said and did. Of Will H. Houghton, president of the Moody Bible Institute and noted evangelist and author, the writer, Dr. F. D. Whitesell, says: "He believed that soul-winning was the big business of the Church. Dr. Wilbur M. Smith writes: 'Two primary passions possessed the soul of Will H. Houghton, from the beginning of his ministry to the end—evangelism and the study of the Word of God!'" (*Sunday School Times*, Aug. 7, 1954, pp. 643 ff.) He quotes from Houghton's *Lessons in Soul-Winning* (Chicago: Moody Bible Institute, 1936): "Soul-winning is the believer's highest privilege. He does his best for God, for the world, for his Church, and for himself when he leads individuals into the Christian life. Soul-winning is bringing men to Christ. It is witnessing for Christ, witnessing to His person and work, witnessing kindly, but persistently everywhere." Again: "The personal soul-winner should know that he himself has been born again, that the Gospel of Christ is the power of God unto salvation . . . and he should know the Word of God." In his approach to the lost the worker should be prayerful, sympathetic, and courageous. Of Dr. Houghton the writer tells the story how on a cold Christmas Day a half-drunken soldier burst into the Bible Institute demanding that he must see its president. When informed of this fact, Dr. Houghton walked through the wind, ice, and snow to the soldier whom he instructed, comforted, and brought to Christ.

Charles M. Alexander (1867—1920) was a soul-winner of a different type. Of him Dr. Whitesell says: "He was undoubtedly the greatest

evangelistic song leader and choir conductor of his time. But all his gifts of personality and musical ability he laid at Jesus' feet in the all-out effort to win souls. This master of assemblies was always doing personal work, and always urging others to do it." (*Sunday School Times*, July 31, 1954; pp. 627 ff.) His intimate friend and publisher, Fleming H. Revell, wrote of him: "The one object of his life appeared to be the winning of others to the service of his Master, and I never knew anyone more uniformly possessed of this master passion, in private as well as in public." Dr. Whitesell says of him: "His prayer life was deep and constant. He prayed about everything with the faith and expectancy of a little child. He loved the Bible and read and used it constantly. He practiced what he taught others."

Dr. Whitesell calls Henry Clay Trumbull, former editor of the *Sunday School Times* and author of thirty-eight books (1830—1903), "the pioneer personal worker." (*Sunday School Times*, July 3, 1954, pp. 555 ff.) Among his many books one is entitled *Taking Men Alive* (Westwood, N. J.: Fleming H. Revell, 1907). From this book the writer gleans a number of fundamentals which Dr. Trumbull regarded as essential for soul-winning. He writes: "From it we learn that Henry Clay Trumbull believed that tact was important. Tact is touch on the right spot rather than the wrong one. Tact will begin the conversation with the other person's interests or direct it to them. Honest commendation is always in order. We cannot win men by argument, but we can impress them with sincere conviction. Let us speak lovingly of Christ and what He means to us. Problems of Christian conduct are not to be settled for the lost sinner. If he becomes a Christian and puts Christ at the center of his life, these matters will come out all right. We should direct men to think about what they believe rather than what they doubt or disbelieve. Even though Satan opposes us in this work, God works ahead of us and with us. We do not work alone. We will find very few rebuffs if we are humble, sincere, and tactful, but on the other hand, will often find a God-prepared soul awaiting us. Results are in the hands of the Lord. Our responsibility is to witness faithfully. No opportunity is too insignificant. We should not fear making mistakes, for God can use bungling efforts. The big mistake for us to fear is not doing the work at all."

These few facts and principles, quoted at random, might encourage us in our own work of soul-winning and in training church members who are personal soul-winners. As the statistics of 1953 show, God has richly blessed the work of our church, which now numbers 2,016,060 baptized and 1,326,013 communicant members. This grati-

fiying growth, next to God's grace, is no doubt due to the soul-winning work which has been done by our pastors, missionaries, teachers, and church members in home, school, church, and the various communities in which our churches are represented. May that work be blessed yet more in the future with its increased opportunities for witnessing to Christ. But let us not forget: personal soul-winning, or evangelism, presupposes more than a method. It is rooted in the believer's consecrated attitude to Christ, who has had mercy upon him and the many souls who are still without Christ and so also without hope. "A lukewarm church," said Dr. Houghton, "cannot stir a city. Only a witnessing church can stir a city."

J. T. MUELLER

BRIEF ITEMS FROM "RELIGIOUS NEWS SERVICE"

Evanston, Ill. — Colombia, Peru, Ecuador, Venezuela, and Paraguay were named here as the principal Latin American countries having religious restrictions "with a tendency to remain as they are or to increase."

This appraisal was made to the Second Assembly of the World Council of Churches by Methodist Bishop Sante Uberto Barbieri of Buenos Aires, Argentina. A native of Italy, he has been Presiding Bishop of the Methodist Church in Argentina, Uruguay, and Bolivia since 1949.

At the same time Bishop Barbieri noted a decline in restrictions in Argentina and Mexico. And he classified Chile, Uruguay, Bolivia, Brazil, Central America, and the Caribbean republics as having "complete liberty of action for all religious bodies, with some special privileges for the Roman Catholic Church."

Bishop Barbieri charged that the Roman Catholic Church is trying to maintain a 300-year-old "religious iron curtain" in Latin America. He said that in a country like Colombia "we have seen religious liberties restricted in a way unknown since colonial times."

Algiers. — An underwater grotto dedicated to the Virgin Mary has been erected in the Mediterranean a hundred yards beyond Chiffale, near here. Deep-sea divers accompanied by Abbé Schiana, parish priest of Chiffale, plunged into the grotto and anchored an 800-pound statue of Our Lady of the Seas near the entrance. While the priest and his helpers were under water, Archbishop Leone Duval of Algiers read prayers over the grotto site from a boat.

The statue, which was cast in a special sea-resisting concrete, is expected to remain intact for at least 50 years. It was executed by Miss Anne Courtot of the Algiers Art School.

This is the second such submarine shrine recently established in the Mediterranean area. The first was at Falconera, on Spain's Catalan coast, which also was dedicated to the Blessed Virgin.

Mexico City.—Application of a Mexican citizen to accept a decoration awarded her by Pope Pius XII was the subject of debate in the Senate here. Mrs. Eigenia Olivera Fortuna of Mexico City, recently awarded a papal cross, had asked the permanent Senate Committee for permission to wear it.

The Committee chairman, Sen. Louis I. Rodrigues, told newsmen that it must pass on the acceptance of all decorations from foreign governments. The Senator said that while Mexico does not recognize the Vatican, she does not deny its existence. He added that the act of accepting a foreign decoration had no political implications but was exclusively a diplomatic matter. During the debate Sen. Silvano Bara G. disagreed with the Committee chairman. He said that not only should Mexico ignore the existence of the Vatican, "since it is a government of religious character," but it also should ignore the application concerning the papal decoration.

Senator Antonio Mediz B. argued that since there is "religious freedom" in Mexico, he saw no reason why anyone should be forced to ask the Senate for permission to wear a religious decoration. The issue also has become a subject of controversy in the Mexican press.

Bogota.—A resolution paying homage and reverence "to the Most Excellent Mother of God, the Most Holy Virgin Mary," was unanimously adopted by the National Constituent Assembly here. The resolution, submitted in connection with the 1954 Marian Year and the 100th anniversary of the proclamation of the Dogma of the Immaculate Conception, also called on the government to erect a monument to "She who is the Co-Redeemer of humanity and Queen of Colombia."

Evanston, Ill.—A 90-member Central Committee, comprising 73 clergymen, 11 laymen, and six women from 28 countries, including two behind the Iron Curtain, was elected by the Second Assembly of the World Council of Churches here. The Central Committee is the Council's policy-making body during the interval between meetings of the Assembly.

Churches in Hungary and Czechoslovakia sent five delegates each to the Assembly, and four of the ten were named to the Central Committee. They are Bishop Lajos Veto of the Lutheran Church of Hungary and Dr. Laszlo Pap of the Reformed Church of Hungary, and Bishop Jan Chabada of the Evangelical Church in Slovakia and Dr. Joseph L. Hromadka of the Evangelical Church of the Czech Brethren.

Twenty-three members of the outgoing committee were re-elected for another term of five or six years, depending on the date chosen by the Central Committee for the next Assembly. While it was originally planned to hold Assembly sessions every five years, six years elapsed between the First Assembly at Amsterdam in 1948 and the Second Assembly at Evanston.

The new committee was to hold a two-day meeting here at the close of the Assembly to elect officers, name subcommittees and administrative executives. The group also was to name a 12-member executive committee to meet semiannually with the Council's permanent secretariat, which directs 400 field workers from its Geneva, Switzerland, headquarters. The six new presidents were expected to meet with the committee.

Twenty-two men and women named to the Central Committee from the United States and Canada comprise the North American section. Included among them are: Methodist Bishop G. Bromley Oxnam of Washington, D. C., one of the five outgoing Council presidents; Bishop William C. Martin, president of the National Council of Churches; Dr. Franklin Clark Fry, president of the United Lutheran Church in America; and Dr. Henry G. Schuh, president of the American Lutheran Church.

Also Dr. Eugene C. Blake, stated clerk of the General Assembly of the Presbyterian Church in the U. S. A.; Dr. Ralph Waldo Lloyd, moderator of the Presbyterian Church in the U. S. A.; Dr. Nathan M. Pusey, president of Harvard University; Dr. Reuben E. Nelson, general secretary of the American Baptist Convention; Dr. Joseph H. Jackson, president of the National Baptist Convention; Dr. James Edgar Wagner, president of the Evangelical and Reformed Church; and Dean Liston Pope of Yale University.

Evanston, Ill.—Unity of the churches does not require rigid conformity, but can provide for "diversity of rites," a leading Eastern Orthodox prelate told the Second Assembly of the World Council of Churches here. Metropolitan Gennadios of Heliopolis, who is chairman of the department of relations with foreign churches and organizations of the Ecumenical Patriarchate at Istanbul, said: "The Christian Church, in that part of its nature which permits change, should be adaptable to the individual genius of each race and to the changing needs of the times. This is what happened during the first 10 centuries of Christianity." Metropolitan Gennadios said religion should "soar above the differences which divide mankind." "Christianity of the 20th century," he added, "should not be influenced by the particular to the point of compromising its universality."

The archbishop said he was speaking for Patriarch Athenagoras of Istanbul when he made this prediction: "If we maintain that the will of our Christ, Savior, is that we all be one, then undoubtedly the day will come when that oneness will be a fact."

Metropolitan Gennadios quoted from St. John Chrysostom, Patriarch of Constantinople (now Istanbul) in the fourth century, to support his statement that faith is the essential factor in Christian unity. "One condition is indispensable for a union to be a reality," the metropolitan said. "That is the unity of faith; it is only when we profess the same faith that we can have unity."

Washington, D.C.—Roman Catholics are not taking part in the Second Assembly of the World Council of Churches at Evanston, Ill., because they are convinced that Christian unity already exists in the Catholic Church.

This explanation was offered here in a statement by the Rev. Francis J. Connell, C. Ss. R., dean of the School of Sacred Theology at Catholic University of America. Father Connell said the Catholic view is that the only way for non-Catholics to achieve unity was to enter the Catholic Church. For this reason, he said, it would be inconsistent for Catholics to take part in a gathering "based on the supposition that there is no Christian unity in the world today and that it is to be attained by compromises on the part of all Christian bodies, including the Catholic Church."

"Catholics praise the sincerity of those non-Catholics meeting at Evanston in an effort to promote the unification of all Christians," Father Connell said. "Catholics pray that these good persons will receive from God light and grace to aid them on the way to unity," he added. "Nevertheless, as Cardinal Stritch stated, Catholics will not take part in this gathering, for Catholics are convinced that, through the assistance of Jesus Christ, Christian unity is actually realized in the Catholic Church and the only way to unity for non-Catholics is to enter the Catholic Church."

Samuel Cardinal Stritch, Archbishop of Chicago, issued a pastoral letter in July reminding the faithful of the Catholic stand against participation in ecumenical church meetings. Cardinal Stritch did not mention the Evanston meeting by name, but the pastoral was widely interpreted as a warning that Catholics must not attend the World Council sessions. The Cardinal discussed in some detail the historical background of the church's stand on this issue, but the substance of his letter was the same as that of Father Connell's statement. L. W. SPITZ

BOOK REVIEW

All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis 18, Missouri.

A THEOLOGY OF GRACE. By James Daane. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Company, 1954. 160 pages, $5\frac{1}{2} \times 8\frac{1}{2}$. Cloth. \$3.00.

Dr. Daane's quarrel is with Cornelius van Til's *Common Grace*, which he subjects to a severely critical analysis. Both volumes, that by Dr. Van Til and the present one, underscore the recent interest among Reformed theologians in the subject of divine grace, particularly of that aspect of it to which they refer as "common grace."

Democrats might have gotten a measure of enjoyment out of the recent McCarthy-Army hearings, so embarrassing to Republicans, but a reflection on the fact that all people involved were first of all Americans was certain to have a sobering effect on all parties concerned. Thus non-Calvinists might find the arguments regarding "common grace" entertaining, but a reflection on the fact that all parties concerned are members of the Church of Christ must likewise have a sobering effect. Moreover, polemics within the Church are honorable as long as they sincerely are serving no other purpose than an honest defense of one's convictions.

To the present contestants, Van Til and Daane, a Lutheran standing on the side line may offer the advice to keep philosophy in its rightful place and give theology its due on the basis of the Scripture alone. Daane, of course, is trying to fight fire with fire. This reviewer, looking on from the outside, might quote Shakespeare's "A plague o' both your houses!"

The author states that Lutheran theology did not develop the doctrine of common grace, since it did not accept the doctrine of man's total depravity and so had no need for a doctrine of common grace. He should read what the *Formula of Concord* has to say in the article on original sin. In general, a thorough study of the Lutheran Confessions would help him very much to see clearly with regard to the doctrine of divine grace.

L. W. SPITZ

THE HOLY SPIRIT. By John F. Walvoord. Wheaton, Ill.: Van Kampen Press, Inc., 1954. xix and 275 pages, $5\frac{3}{4} \times 8\frac{1}{4}$. Cloth. \$3.50.

In the course of history various doctrines of the Christian religion have received particular emphasis at different times. At the time of the Reformation it was the doctrine of justification by faith. At present it seems to be the doctrine of the Holy Spirit. This book lends additional evidence to that observation. In view of the religious extravagances of some of the

modern Pentecostal sects, a sober presentation like that of Dr. Walvoord is to be welcomed. Dr. Walvoord says many things well that need to be said. This does not mean that a Lutheran reader will agree with all that he says. As a matter of fact, there is a considerable area of disagreement. Dr. Walvoord is a staunch Presbyterian and proud of it. In addition, he holds to the theory of dispensationalism and the millennium. From this it is quite evident that a signatory to the *Book of Concord* will not always agree with either his exegesis or his logic; but he will be stimulated to a critical evaluation of what he says.

Reformed theology, says Dr. Walvoord with approval, is opposed to means in regeneration. The use of means appears to it as a violation of the doctrine of efficacious grace. One wonders why it should. The Almighty God sustains our earthly life by giving us our daily bread. The use of means in the Kingdom of Power does not in any manner detract from the sovereignty of God. Why, then, should it in the Kingdom of Grace? What about such passages as Is. 55:8-11 and Rom. 1:16? In view of his position with regard to the Holy Spirit's working without means, is the author not treading on dangerous ground when he quotes with approval the words of Lewis Sperry Chafer, "That doctrine of inspiration, which the church has held in all her generations, abides, not because its defenders are able to shout louder than their opponents, not by virtue of any human defense, but because of the fact that it is embedded within the divine Oracles themselves. Since it is so embedded in the Oracles of God, no saint or apostle could do otherwise than to *believe* the word which God has spoken." Is it not the Holy Spirit who through the Word works this conviction? (P. 56.)

Disagreeing with Shedd regarding the regeneration of children, the author states: "The proper doctrine seems to be that infants are regenerated at the moment of their death, not before, and if they live to maturity, they are regenerated at the moment they accept Christ" (p. 135). No Bible passages are listed.

The bibliography at the end of the book lists many books which are representative of the literature available in this field. A good topical index and an index to the Scriptures cited add much to the volume as a book of reference, especially for those who do not have access to some of the older volumes, such as those by Kuyper and Smeaton. L. W. SPITZ

EVANG.-LUTHERISCHE FREIKIRCHEN IN DEUTSCHLAND. Frankfurt (Main):Lutheraner-Verlag, 1953. 32 pages. Paper. DM.-90.

The Lutheraner-Verlag herewith favors the reader with a reprint of that part of Ulrich Kunz' *Viele Glieder — ein Leib* which is headed "*Kleinere Kirchen, Freikirchen und ähnliche Gemeinschaften in Selbstdarstellungen.*" Dr. Kunz wrote the introduction on "Rechte Lehre." The history of Die Evang.-luth. Kirche Altpreußens is by Dr. Kiunke, of Die Evang.-luth. Freikirche by Dr. Kirsten, of Die Selbständige Evang.-luth. Kirche by

Kirkensuperintendent Martin, and of *Die Evang.-luth. Bekenntniskirche in der Diaspora* by Präses Malschner. The booklet is more than a mere history; it also defends the need of founding such free churches and their right to exist in the midst of the established churches. In a postscript to the original volume the Lutheran Free Churches register their disagreement with the author's ecumenical point of view as manifested in the title of the book *Viele Glieder — ein Leib* (*Many Members — One Body*).

L. W. SPITZ

THE ERA OF THE CHURCH FATHERS. By Hans Lietzmann, translated by Bertram Lee Woolf. New York: Charles Scribner's Sons, 1952. 212 pages. Cloth. \$4.00.

When Harnack's distinguished successor at Berlin died on June 25, 1942, he had completed three volumes of a projected five-volume work, *A History of the Early Church*, and was working on the fourth volume, the completed portion of which is here presented in an English version. Volume III had carried the story of the Church through the reign of Julian the Apostate. The present volume, in four brilliantly written chapters, carries the account on through the lifetimes of St. Ambrose and the Emperor Theodosius to the end of the fourth century. In addition, it offers two important analytical essays: one on the vulgar Christianity of the period, the other on the beginnings of monasticism in the East and the West. Of major interest are the delineation of the character and the subsequent significance of St. Ambrose, the discussion of the complicated schisms and divisions in what conventional church history customarily describes as the "undivided" church, the competent summaries of the teaching of SS. Cyril of Jerusalem and John Chrysostom, and the concluding chapter on monasticism from SS. Anthony and Pachomius to SS. Jerome and Basil. Mr. Woolf has given an idiomatically English but faithful version of the original; the obscurities — notably those resulting from difficult-to-identify antecedents of personal pronouns — are Lietzmann's. They would probably have disappeared in a final editing, and in any case they do nothing worse than occasionally to slow the reader down. For anyone with an interest in the patristic period — which ought to include all Lutheran pastors — this self-contained volume is worth acquiring whether or not the prospective purchaser has the preceding three.

ARTHUR CARL PIEPKORN

THE WORSHIP OF THE CHURCH. By Massey Hamilton Shepherd, Jr. Greenwich: The Seabury Press, 1952. ix and 240 pages. Paper, \$1.50; cloth, \$2.50.

The six-volume series, *The Church's Teaching*, in which this title is Volume Four, is an impressive and exemplary attempt by the Protestant Episcopal Church to furnish its laity with a body of resource materials that can serve equally well as textbooks for formal courses of adult in-

struction or as authoritative and comprehensive statements for private reading and individual study. The chief author of this work—he was assisted by a distinguished "Authors' Committee" of eighteen capable Protestant Episcopal scholars—is one of the most capable contemporary liturgiologists of his denomination. Under the head "The Principles of Christian Worship," he devotes about a quarter of the book to reviewing, with commendable clarity and simplicity, the history of the church's worship from the Old Testament down to the present. The balance of the book is a careful analysis of the *Book of Common Prayer*, its calendar, its services, its Sacraments, and its "other rites and ceremonies." The entire presentation is fresh, relevant, and readable. The annotated bibliography is a model of usefulness. In view of their common Catholic past as well as of the post-Reformation associations that link the Lutheran rite and the *Book of Common Prayer*, *The Worship of the Church* makes interesting reading for a Lutheran on this score. But since the Protestant Episcopal Church cannot be understood apart from its liturgy, this volume has even greater importance as a document in comparative symbolics; as such it is cordially recommended to Lutheran pastors.

ARTHUR CARL PIEPKORN

FACE TO FACE WITH INDIA. By Roland Wolseley. New York: Friendship Press, 1954. 176 pages. Cloth, \$2.50; paper, \$1.25.

India's people, education, food supplies, weather difficulties, politics, government, and religion are aptly described for foreign readers by Indian people, whom the author permits to do the talking. Mr. Wolseley has been a reporter and editor on newspapers and magazines, has taught journalism at American colleges and universities, contributed articles on religious journalism, written books on the subject, and in 1952—53 helped set up the Department of Journalism of Hislop College at Nagpur in the center of India. While at Nagpur, he took occasion to interview people of all walks of life and has woven his findings together in this book so that others also may receive the best possible understanding of India.

The author seems quite favorably impressed with the results of the Christian missionary enterprise.

E. C. ZIMMERMANN

THE LUTHERAN CHURCHES OF THE WORLD 1952. Edited by Abdel Ross Wentz. Geneva: The Lutheran World Federation, 1952. 443 pages. Cloth. \$2.25.

In 1929 the Lutheran World Convention sponsored the publication of the first directory to bear the title *The Lutheran Churches of the World*, in preparation for the Convention's Copenhagen meeting in that year. As time went on, the volume inevitably became more and more out of date, even with the successive issues of the National Lutheran Council's *Lutheran World Almanac* (the last of which came out in 1937) to sup-

plement it. The present volume—published by the Lutheran World Convention's successor, the Lutheran World Federation, for its 1952 assembly in Hannover—is an admirably planned and compiled reference work which answers most of the questions about the life, the work, and the organization of the world-wide Church of the Augsburg Confession at mid-century. In some 60 pages Prof. E. Theodore Bachmann describes the Lutheran World Federation and its work (Part One). The next 260 pages are devoted to the Churches of the Federation in Germany, in Northern, Western, and Eastern Europe, in the Americas, and in the Middle and Far East (Part Two). "Other Lutheran Churches and Other Lutherans" (Part Three) describe the major Lutheran groups throughout the world which are not affiliated with the Federation; the statements on the bodies connected with the Synodical Conference are careful and objective. A directory of the Federation, a statistical summary of all the bodies discussed in the book (without totals, unfortunately), and the Federation's constitution make up the final section (Part Four). For every Lutheran pastor whose horizon extends beyond his own synodical body this volume will be a "must" book for a number of years to come.

ARTHUR CARL PIEPKORN

WHEN A MAN PRAYS. By Arthur A. Rouner. Westwood: Fleming H. Revell Co., 1953. Cloth. 160 pages. \$2.50.

A well-known liberal Congregationalist minister and radio preacher here attempts to furnish an apology for the practice of prayer, partly on a Biblical basis, partly on the basis of a synthesis of insights developed by the science of the first four decades of this century, and partly on the basis of arguments from scientific analogies. Although the theology is deficient when measured by the standard of the historic faith, clerical readers will find many of the illustrations—generally well documented—useful, if for the most part somewhat dated.

ARTHUR CARL PIEPKORN

EASTWARD TO THE SUN. By Sanford Calvin Yoder. Scottsdale, Pa. Herald Press, 1953. 221 pages. Cloth. \$2.85.

In 1949 the author represented the Mennonite Board of Missions and Charities at the fiftieth anniversary celebration of their mission work in India. The first part of Dr. Yoder's book is an account of his travels through England, Belgium, Luxembourg, Switzerland, Italy, Germany, and Holland. We found him especially interesting when he waxed warm in describing places of special historical interest to the followers of Menno Simons. Dr. Yoder served for twenty-seven years either as secretary or president of their Mission Board. Thus his visit in India seemed a culmination of his many years of activity in the interest of missions.

The second half of his book continues as a story of what he saw and observed at the various stations of their India mission field. He visited

every section of their field. His descriptions of Indian customs and conditions are well done. He indicates that the primary interest of the Menonite Church in India is spiritual and "has to do with the preaching of the Gospel, the reclaiming of the lost, and bringing into a united fellowship those who believe," that is, to form "organized congregations."

E. C. ZIMMERMANN

FROM NATION TO NATION. By Martha L. Moennich. Grand Rapids, Mich.: Zondervan Publishing House, 1954. 153 pages. Cloth. \$2.50.

From Nation to Nation is a missionary travelog. Miss Moennich, who has visited more than a hundred countries in her eight missionary journeys, describes the countries and a sampling of the mission work done across much of Africa, the Middle East through to Southeast Asia, then to Australia and Hawaii. She waxes eloquent in the description of a revival in Ethiopia in which she also took part. Her descriptions of the countries, the people, the religion, the mission difficulties, and the successes and triumphs of the missionaries, particularly in Nigeria and India, make interesting reading.

E. C. ZIMMERMANN

MACLAREN'S SERMON OUTLINES. By Alexander Maclaren. Selected and edited by Sheldon B. Quincer. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1954. 151 pages. Cloth. \$2.50.

A lasting cross for the preacher is the process of constructing the outline of the sermon. Its difficulty is due to the fact that it operates with several skills simultaneously: logic and the analysis of the components of the message; persuasion and the understanding of the hearer basic to the arrangement of the components. Writers on preaching find it difficult to share the craft of outlining with others, since few men operate with the same skills of logic and since the pressure to understand the hearer is usually missing from the printed page.

The volume by Ellis is a reprint of an earlier work and contains outlines and summaries of Bible studies and talks as well as sermons. Many of the outlines on narratives are not explicit concerning application to the hearer. Some of the larger offerings suffer from lack of unity. The little volume has the merit of displaying a variety of method.—The first eleven pages of the Logsdon volume give a summary of outlining procedure. Basic shortcomings, apparent also in the subsequent outlines, are a flair for alliterative statement of themes or divisions, and the identifying of Biblical statement with spiritual application. Advantages of the volume and its method are the imaginative and fresh approach to texts and situations (texts are short and sometimes only illustrative; cf. p. 93); and a skill in developing more than two or three parallel observations as the major divisions.—Quincer supplies outlines, sometimes in more detail than suggested in the original form, to selected sermons of Alexander Maclaren. He tries to present a wide variety both in content and source. It is at once obvious that many of the outlines are tremendously detailed

and that some assemble material for several sermons. Maclaren has frequently been used as a primer for "thoughts" and "angles"; this volume is useful to make clear that he operated with clear scaffoldings and distinctions. Some subdivisions do not express the statement of the head; this may be the editor's analysis; cf. p. 122, IIIA.

RICHARD R. CAEMMERER

THE MUSICAL HERITAGE OF THE CHURCH. Theodore Hoelty-Nickel, editor. Valparaiso University, 1954. xiv + 129 pages. Paper. \$2.25.

Volume IV of the Musical Heritage Series published by Valparaiso University incorporates essays from 1947 to 1952. Thus the book provides a review of the musicological enterprise of Valparaiso and Dr. Hoelty-Nickel as well as studies of lasting value. Most of the titles are self-explanatory: "Worship, Its Holiness, Spirit, and Truth," M. Alfred Bichsel, Valparaiso University; "Church Music Reform," Theo. Hoelty-Nickel, Valparaiso University; "Johann Gottfried Walther (1684—1748)," Walter E. Buszin, Concordia Seminary, St. Louis; "The Editorial Practice of George Rhaw," Leo Schrade, Yale University; "Heinrich Schütz and Johann S. Bach in Protestant Liturgy," Leo Schrade; "Cultural Values of Church Music and Liturgical Worship," Walter E. Buszin; "Musicology in the Service of Church Music," Hans Rosenwald, New York; "The Rise and Decline of English Church Music," Donald N. Ferguson, Emeritus, University of Minnesota; "The Problem of Creating Suitable English Translations for the Great Masterpieces of Lutheran Choral Music," Elmer Foelber, Editor, Concordia Publishing House; "The Musical Heritage in the Life of the Congregation," Martin J. Bangert, Sheboygan, Wis.; "Toward the Future," Carl Halter, Concordia Teachers College, River Forest, Ill. Some of the essays are of particular significance to the church musician, others to the churchman concerned for the culture of his own church. Among the former the essays of Buszin and Schrade are significant; among the latter, this reviewer found Professor Ferguson's essay a splendid study in principles of culture. Professor Foelber's essay is of interest to every worshiper. This is an important collection.

RICHARD R. CAEMMERER

WHO SHALL BE GOD? A SELECTION OF SERMONS. By Alvin N. Rogness. Minneapolis: Augsburg Publishing House, 1954. 183 pages. Cloth. \$2.50.

The new president of Luther Seminary in St. Paul publishes twenty-five sermons directed to seasons of the church year: 2 for Advent; New Year, 1; Epiphany, 2; Lent, 3; Easter, 5; Ascension, 1; Pentecost, 1; Trinity, 7; and 1 each for Memorial Sunday, Reformation, and All Saints Day. The author has a formidable record as youth and student worker, radio and parish preacher. His sermons are imaginative in content and plan.

Many readers will find "Under the Big Tent" a daring metaphor for "Jesus only," yet it served the preacher well for stressing the redemptive and absolute Jesus. Much of Dr. Rogness' style is likewise unique, and his phrases are turned with deliberation and care. The total accomplishment is fresh and unswervingly explicit concerning the redemptive Christ, forgiveness of sins, and the work of Word and Sacrament. This volume will have lasting worth.

RICHARD R. CAEMMERER

PATHWAYS TO POWER. By Merrill F. Unger. Grand Rapids, Mich.: Zondervan Publishing House, c. 1953. 160 pages. Cloth. \$2.00.

The materials of this volume were originally published in various Fundamentalist periodicals. The author is professor of Old Testament in the Dallas Theological Seminary. The "pathways" treated are prayer, knowledge, faith, consecration, and service. The style is literary, and it takes a certain amount of understanding of Biblical and theological terms for granted. Hymns and poems frequently close the meditations. The author takes exemplary pains to assemble adequate Biblical materials, to face doctrinal problems squarely, to make full application to the reader, and to make the work of Christ and the provision of the Spirit central.

RICHARD R. CAEMMERER

VARIETY IN YOUR PREACHING. By Lloyd M. Perry and Faris D. Whitesell. Westwood, N. J.: Fleming H. Revell Company, c. 1954. 219 pages. Cloth. \$2.50.

The authors are on the staff of Northern Baptist Theological Seminary in Chicago. Mr. Whitesell has published several volumes in the field of Biblical preaching. The authors deem exposition of single verses to be in the domain of expository preaching, "since it follows the expository method." The discussion of varying "Biblical content" follows the customary treatments of preaching from the Bible. Some of the other factors of variety treated: subjects, themes and titles; propositions, key words, and transitions; supporting material; illustrations; arrangement of material; conclusions and introductions; methods of presentation; and preaching program. The concept of a "key word" — "a plural noun which characterizes the main point" — seems to this reviewer to invite lack of unity to the treatment of the central thought of the sermon. The material on the conclusion is brief but good. The book utilizes a great deal of reference to works on speech and rhetoric.

RICHARD R. CAEMMERER

UPPER ROOM ON MAIN STREET. By Harold Blake Walker. New York: Harper and Brothers, c. 1954. 191 pages. Cloth. \$2.50.

The author is pastor of First Presbyterian Church in Evanston, Ill., and Lecturer in Homiletics at McCormick Theological Seminary. He was once a journalist, which is evident in the directness and concreteness of his style. His texts are brief, but he uses them. These sermons preach to specific

daily problems: suffering, weakness, unbelief, international problems, corruption in public life, irresponsibility in citizenship, the difficulties of youth, fear to use talents, lack of moral discipline, fruitlessness, unsteadiness, problems of parenthood and the home, marriage and sex, incompatibility of generations. Several sermons are grouped in a section entitled "Random," on Judas, Stephen, Easter Morning, and the Second Mile. Particularly in the area of diagnosis the sermons will be found suggestive.

RICHARD R. CAEMMERER

WHO IS JESUS? Volume VI. By George W. Truett. 1952. 171 pages.

ON EAGLE WINGS. Volume VII. By George W. Truett. 1953. 186 pages. Truett Memorial Series compiled and edited by Powhatan W. James. Grand Rapids: Wm. B. Eerdmans Publishing Co. Cloth. \$3.50 each.

Each volume presents fourteen sermons of the famous Texas Baptist. Christian in intention and atmosphere and compelling from the lips of the original preacher in their first setting, the sermons are, in print, of unequal worth in preaching the full Gospel.

RICHARD R. CAEMMERER

BOOKS RECEIVED

Original Sermon Outlines, Plus Hints and Helps on How to Make Sermon Outlines. By S. Franklin Logsdon. Grand Rapids: Zondervan Publishing House, 1954. 128 pages. Cloth. \$1.50.

Maclaren's Sermon Outlines: A Choice Collection of Thirty-Five Model Sermons by Alexander Maclaren. Selected and edited by Sheldon B. Quincer. Grand Rapids: William B. Eerdmans Publishing Company, 1954. 151 pages. Cloth. \$2.50.

Christianity Through the Centuries: A History of the Christian Church. By Earle E. Cairns. Grand Rapids: Zondervan Publishing House, 1954. 511 pages. Cloth. \$5.95.

Genius of Geneva. By L. Penning; translated from the Dutch by B. S. Berrington. Grand Rapids: William B. Eerdmans Publishing Company, 1954. vii and 392 pages, with twelve full-page plates. Cloth. \$3.00. The present volume is an exceptionally successful photolithoprinted reissue of the 1912 London edition, published under the title, *Life and Times of John Calvin*. It furnishes a thoroughly readable, popularly written biography of the immensely influential Reformer of Geneva.

How to Conduct an Installation Service. By Roberta Patterson. Grand Rapids: Zondervan Publishing House, 1954. 95 pages. Cloth. \$1.00.

The Holy Spirit's Ministry: Addresses Given at the Evangelistic Conference of the Baptist General Convention of Texas. Edited by C. Wade Freeman. Grand Rapids: Zondervan Publishing House, 1954. 149 pages. Cloth. \$2.00.

Plain Talk in an Arctic Chapel. By Knute Lee. Minneapolis: Augsburg Publishing House, 1954. 182 pages. Paper. \$1.50.

Alive Unto God. By Robert C. Davis. New York: Vantage Press, 1954. 95 pages. Cloth. \$2.50.

The Person of Christ. By G. C. Berkouwer, translated by John Vriend. Grand Rapids: William B. Eerdmans Publishing Company, 1954. 368 pages. Cloth. \$4.00.

God's Remedy: Expository Messages on the Whole Bible Taking the Epistle to the Romans as a Point of Departure. Volume III: Rom. 3:21 to 4:25. By Donald Grey Barnhouse. Wheaton: Van Kampen Press, 1954. 387 pages. Cloth. \$4.00.

The Liturgical Renaissance in the Roman Catholic Church. By Ernest Benjamin Koenker. Chicago: The University of Chicago Press, 1954. xi and 272 pages. Cloth. \$5.00.

Nehemiah, the Executive. By Stanley Edwin Anderson. Wheaton: Van Kampen Press, 1954. 168 pages. Cloth. \$2.50.

Raising Money for Church Building Projects. By Arthur W. Lumley. New York: Abingdon Press, 1954. 128 pages. Cloth. \$2.00.

Sermons in a Nutshell: Outlines for Sermons and Addresses. Compiled and arranged by J. Ellis. Westwood: Fleming H. Revell Company, no date. 128 pages. Cloth. \$1.50.

Wearing the Cross in Korea. By John H. Muller. Redlands, Calif.: Published by the author, 1954. 90 pages. Cloth. \$1.50.

Lectures Exegetical and Practical on the Epistle of James. By Robert Johnstone. Grand Rapids: Baker Book House, 1954. xii and 433 pages. Cloth. \$3.40. The author, a professor in the United Presbyterian College of Edinburgh, wrote these *Lectures* about eighty years ago, and the present edition, the fourth volume in the publisher's Co-operative Reprint Library, is an unaltered photolithoprinted reissue of the original. In addition to the author's own translation of the Epistle of St. James, he has furnished a verse by verse exegetical exposition, prefaced by thirty-nine pages of notes on the Greek text.

Ellicott's Commentary on the Whole Bible: A Verse by Verse Explanation. Edited by Charles John Ellicott. Volume III: 1 Kings to Esther, 529 pages. Volume IV: Job to Isaiah, 577 pages. Volume V: Jeremiah to Malachi, viii and 609 pages. Grand Rapids: Zondervan Publishing House, 1954. Cloth. \$5.95 per volume. With these three volumes the 1954 eight-volume republication of *A Bible Commentary for English Readers* is completed. The scholarly contributors to Volumes III—V are the Right Rev. Alfred Barry (1 Kings), the Rev. C. J. Ball (2 Kings; 1 and 2 Chronicles), the Rev. W. B. Pope (Ezra and Nehemiah), the Rev. R. Sinkler (Esther), the Rev. Stanley Leathes (Job), the Venerable Archdeacon Aglen (Psalms, Song of Solomon, Obadiah, Jonah), the Rev. J. W. Nutt (Proverbs), the Rev. G. Salmon (Ecclesiastes), the Very Rev. E. H. Plumptre (Isaiah, Jeremiah, Lamentations), the Rev. F. Gardiner (Ezekiel), the Rev. H. Deane (Daniel), the Rev. H. R. Reynolds and the Rev. Prof. Whitehouse (Hosea, Amos), the Rev. S. L. Warren (Joel, Micah), the Rev. A. C. Jennings (Nahum, Habakkuk, Zephaniah, Haggai), and the Rev. W. H. Lowe (Zechariah, Malachi).

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